LA SALETTE, FATIMA, MARIENFRIED, MEDJUGORIE: TRUE OR FALSE APPARITIONS?

Marian apparitions are a controversial phenomenon;
not all of them are recognized as authentic, and those true are the testimony
that Heaven assists and guides us through the storms of history.

An analysis of the signs and meanings of the Marian manifestations
allows us to understand where we are,
in the eternal struggle between the celestial armies and those of Satan.

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Introduction

The issue of Marian apparitions is one of the most controversial problems of our time, because these phenomena are multiplying recently, and this happens for a twofold and alternative reason: because we are approaching the so-called “last times”, in which there will be a clarification of the ecclesial situation and also of the socio-political one, and because, due to the manifestation of such phenomena and to the content of the messages transmitted - some known, others “secreted” or not communicated in their entirety - increase the alternative phenomena, that is visions at first sight ‘Marian’ but that are ascribed to other invisible entities, which overlap their phenomenology with the ‘official’ 'Christian and use, so to speak, the same channel.

This eventuality in particular may leave us perplexed, but if we talk about the supernatural level it is possible to think just as much that non-Christian entities can also manifest themselves.

This possibility is not usually accepted, because if it is 'normal' to think that to appear are the Holy Lady or other figures of saints (religious literature is full of references to this occurrence), it is equally true that we do not believe that this is possible for other ‘people’ not present in the official ‘register’ of Christianity, although in the Scriptures they too are quoted, even without an explicit or systematic cataloguing, referring to further investigations of a theological-descriptive nature the clarification of their nature and characteristics.

It must be said, to be fair, that in some biblical books not of the Catholic and Greek-Orthodox canons there is an in-depth discussion of both the reality of the heavens and that of the underworld, which are mentioned by Jesus in their physical dimension and as' condition of soul pre- and post-mortem.

This is in particular the "Book of Enoch", which is partly canonical among Coptic Orthodox Christians, i.e. belonging to the Egyptian, Ethiopian and Eritrean Churches (Enoch was a descendant of Adam and Eve, father of Methuselah and grandfather of Noah). Of his story there is a mention also in New Testament writings, such as the "Letter to the Hebrews" (Heb 11:5) and the "Letter of Judas" (Gd 1:14), which confirm the version indicated on the extraordinariness of his existence mentioned in the "Book of Genesis" (Gn 5:24).

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The "Enoc books", indicated in the whole as "apocryphal" and therefore considered uninspired, are instead partially accepted by the canon of the Coptic Churches for the section related to the 1st book, also known as "Book of Vigilants", which is considered instead authentic. There are several editions from the original Aramaic and later fragments or manuscripts in the Ethiopian, Hebrew, Greek and Latin languages.

At this address (https://sites.google.com/site/christianelibrary/schodde_enoch.pdf?attredirects=0) you can find an English version of the text with comment.

Numerous theologians in the Catholic field have addressed the theme of the angelology, that is the existence and the cataloging of intermediate beings between God and the man of which both the 'good' and 'bad' angels are part, which are not visible with the naked eye but that would be endowed with a body, that is of a 'figure' with clear contours, which would act in the creation and would in various ways also inspire the motions of the soul.

St. Thomas Aquinas, a Catholic theologian, in his "Summa theologiae" speaks of it in depth, just as other authors who are not considered "official doctors" have proposed a systematization of the "angelic hierarchy" that would carry out the order of God in various ways.

In the medieval period the existence of angels and demons was held to be manifest, and there was a permanent awareness of them.

Subsequently, the rationalization of feelings and passions brought everything back to a more humanistic context, so much so that today we believe these figures to be a mere symbolic representation, whose appearance is reminded us by the art world and which we find partly described in the Scriptures but to which we give a substantially allegorical meaning.

In reality, a deeper analysis of both the Scriptures and the 'history of salvation' makes us tend towards the real existence of these entities and their action in creation, although in a manner not directly perceptible to us by the senses. For this to happen it is due to the characteristics of our life, and it is explainable in theological terms: if we were "subjugated" by a clear and evident revelation, we would not have the freedom to "not" believe.

It is also true that the atheistic positions, so widespread in today's world with its many variations also of a religious nature, often prescind from the data of reality, which recall instead to the natural order, which was not created by man, either an

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analysis of the motions of the soul which presents a certain degree of complexity and which should also be interwoven with the historical formation of consciousness.

In fact, our conscience is also the fruit of history, both because ours - that of individual as well as of peoples - is certainly a historical and not mythical-mythological experience (i.e. it is neither a-temporal nor over-temporal) either because religion and values are not delivered once and for all but are 'inverted', are realized in history, and are the result of a "progressive revelation" that goes from their birth to the so-called 'end of time', when the kingdom of Heaven will be realized.

A small observation: the criterion valid for all Christian revelation is the 'complementarity' of knowledge. If they come from the same source, they do not contradict each other but they complement each other, and information that may seem to be missing or completely unreleased is integrated with each other and does not completely replace those already provided. If the literal level of a content may not be clear, the meaning and theological finality may be: often little or significant details or considered marginal, thanks to a further revelation, can constitute a set of meanings that until then did not seem clear, but which manifest themselves only in time. This applies and can also apply to the data present in the Scriptures.

As far as the Marian apparitions are concerned, it may happen - and it has happened in recent times - that the Church recognizes as 'official' phenomena that in reality are not of divine origin. This takes place because, on the one hand, it may or may be subject to a certain type of 'external pressure' in order to turn doubtful phenomena into 'official manifestations' of divinity; on the other hand, precisely in the presence of these speculative attempts, it can try to bring them back into the bed of a normal physical representation and of communicative content coherent with historical revelation as it has been shown up to that moment also in the Marian field.

The realm of the invisible or the partially visible is usually relegated to the world of fantasy: literature and cinema offer us more or less imaginary worlds, while a more strictly personal dimension as that of dreams can allow us to experience unknown realities, or to make "unexpected" encounters, with the use of a symbolic and imaginative language that is striking for its conciseness and allusiveness, and which we learn to decipher only with time.

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This is also a very interesting fact, since this phenomenon represents on the one hand a sort of "initiation" to a seemingly non-rational or non-verbal language, on the other it "opens" a dialogue between the conscious and the unconscious part, between the life we do during the day and the one that ‘lives’ in us in the night. Since the world of external representation can be ‘occupied’ by other kinds of stimuli, the unconscious then sends us ‘signals’ or messages with which it communicates other meanings. This is the space of the dream, but it can become something else when we realize that situations or people described in it are not part of our previous experience, or that reveal aspects of the reality we previously ignored.

In this dimension, which is the most common and probably the most widespread, we also learn to understand if there is ‘another world’, which we define as Freudian as ‘place of desires removed’, in whose meanders we would find the aspirations not yet realized which then they would be expressed through an ‘intra-psychic’ compensation.

This type of dream conception is typically Freudian, born with the psychoanalysis of the late nineteenth century which in turn refers to a mechanistic vision of existence.

When this type of revelation has as its object religious manifestations and is communicated to the outside, we can speak of ‘apparitions’.

The experience of the over-sensitive concerns the interweaving of the ‘diurnal’, the rational, the plane of sensitivity and that of exceptionality: when a person can experience and understand this type of experience, which requires a certain training of reason so that this can accommodate and process this type of novelty, it happens that an individual can access non-ordinary dimensions of learning, which break into the normal perception of space-time, opening to the understanding of a different order of causal-temporal type, a level exceptional of existence, in which one can experience as real levels of perception that were first found only in books or seen in artistic illustrations, but of which there is obviously no direct experience.

The level of faith can bring with it, at the level of sensitive perception and of ‘honorary space’, the possibility of deepening and confirming the existence of an entity that is not normally the subject of a relationship.

In fact, it may happen that the individual can have access to this type of knowledge and thus confirm his beliefs of faith by being strengthened, or come to know for the first time this aspect of life experiencing an ‘ontological rupture’ that makes it

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difficult to compose the his past with the new condition that the individual comes to live.

Religion can also manifest itself through this ‘special’ area of faith, which is therefore the plane of dreams, miracles and part of prophecy.

This level, if it becomes public, as in the case of apparitions, leads to questions about the 'senders' and the content of the messages.

Recently, this area has been 'invaded' by the broadcasting media world which, with its pervasiveness, also transmits the interpretation to be given to all events, and to which we can only contrast with our own elaboration, even re-entering the sources of the same. news. This is not easy, because the communicative universe, which is also a 'bundle' of interpretations, is as conditioning as the physical world is, and to overcome it is necessary a counter-training that not everyone can give, for question of time or opportunity.

Moreover, the media world - at least those of the West - provides a representation of the world according to the point of view of the elite that manages them, in turn following a precise ideology that almost always goes towards atheism or a particular religiosity as it may be contemporary Judaism, which has little to do with the contemporary religion of Jesus and which is the fruit of a later elaboration that expresses a particularly anti-Christian point of view.

To this must be added the evolution of the secular (European) world which, if at the beginning expressed the need for greater freedom from the structures of feudalism perceived as limiting, today assumes - in the macrocosm represented by the globalized world - the aspect of a "overwhelming armor" that occupies all the spaces of the imaginary and that fuses atheism, sometimes mistrust in the future, non-Christian ideology and esoteric vision of the typical life of Freemasonry, in a 'mix' in which the elements are indistinguishable.

This mixture of ideologies has taken control of Europe and North America, which is a political emanation, starting from the "French Revolution", when the birth of parliamentary democracies was experienced for the first time with the consequent exhortation of monarchies of divine origin, while its anticipation was constituted by the “Protestant Reformation” of the sixteenth century, with which the unity of the Church in Western Europe was broken, with the subjugation of a part of the ecclesial body to the will of political power even at the doctrinal level, whereas until then - from the birth of the alliance between the Roman Empire and the Church with the Emperor Constantine in 313 then reaffirmed by Charlemagne in 800 - the

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subordination was only ‘de facto’ and not structural, maintaining both the difference between State and Church, both leaving the possibility that this, as far as possible, reiterated the superiority of the ‘spiritual sphere’ on the temporal-political one.

Since then, that is, since the end of the eighteenth century, the world of Western politics, culture and economy are necessarily - because they are constitutively anti- and partly counter-Christians. And since anti-Christianity is a 'negative ideology', that is, the active and proactive opposite to another idea, it happens that it moves specularly and substitutably to it, in an equal and opposite movement that, although it may be predictable, it is always a reverse motion that destroys meaning rather than building it. It is as if, in the clash between two plates of the earth's surface, one of the two ends up in the subsoil disappearing under the other. This is the current situation, since there is no dialogue but the annulment of an option, which has also shaped the face and structures of the whole Europe, starting from the Christian preaching in the land of Rome.

So the question of 'Marian apparitions', which from a point of view of the 'source' is not controllable, can be from the point of view of interpretation, and at this level another game was played, this time inside the world of the Western Church and also with the support of extra-ecclesial realities.

In the last two centuries the Marian apparitions (which have always been there, the oldest of which dates back to 5th of August 352 and concerns the place where today stands the Roman Basilica of Santa Maria Maggiore) have become more known, because the message delivered by Our Lady has looked at other people besides those destined for the messages, and since the same protagonists have been invited to divulge the contents in part, or for a spontaneous movement in making it public or at the invitation of the ecclesiastical authorities.

A delicate issue, apart from the authenticity or not of the apparitions, concerns the content of the messages: they could be partly not well interpreted by the same recipients, but this almost never happens, because the protagonists are strongly impressed by the event and the Holy Lady or saints dictate the text to them or make it possible for them to remember or transcribe it later, even by repeating the message.

So the level of 'misunderstanding' mostly concerns the communication, the content or the manipulation of the texts, while the recipients - who remember very well what happened - tend to tell the event in detail, which may also not re-enter the normal canons of the 'religiously correct'.

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Indeed, it happens that, with the passage of time and overcoming the initial shock that involves the recipients - since the plane of imagination is intertwined with that of reality and the subject welcomes this novelty gradually in their emotional baggage, then granting the plan of the memory to re-rationalize, in light of the new data acquired, the plan of conception linked to faith and to one's idea of religiosity - it is very frequent that the story of the event is enriched with new details, because the subject progressively reflects on the meaning of the received appearance and can make further connections with similar experiences or with questions of faith or social implicit with that experience.

In this way it becomes easier to bring the event back to a ‘normal’ dialectic of faith, because it turns out that you were not the only ones to have had that kind of experience and because, almost absurdly, you can give a new meaning, real and tangible, to stories - for example those handed down in the Scriptures - that allude to a world normally thought to belong only to the past or to mythological speculations.

And so the issue of Marian apparitions recalls this interweaving, which allows the emergence on the rational plane and the 'real' of experiences considered to be variously 'dreamlike' or just fantastic. But when they change the perception of the individual, in the sense that they integrate in its rationality and change its own possibility of understanding the world, then they confirm the fact that faith is not something scary or irrational, but enriches the level of life and makes its own involution possible.

God evidently, through his favorite messenger that is Our Lady, special mediatrix between him and men, makes us 'visit' and shows the existence of figures or experiences that we have seen repeatedly described in the sacred texts or represented in the art, and shows us that we can experience it too.

As happens in the lives of saints, in which this type of "supernatural" perceptions or experiences are not ends in themselves but are inscribed in an experience of faith, in the same way the individual who has touched them can feel as he or she does. He began to understand this kind of new reality to fulfill a mandate, which is that of prayer or of a certain type of apostolate. This happens because it is necessary that in our mind there is a balance between rationality and supernaturality, to adapt to the cognitive environment in which we live and to make our experience usable for us and for others, then 'incarnate' the data of faith in different cultural realities.

It is undeniable to affirm that in the past, in Europe in particular, the experience of faith was a common and shared fact, while today it is easier for it to be

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misunderstood or even misunderstood by the same people who experience it, since it is inserted in a context of predetermined meanings that are often incompatible or even contrary to faith, above all because of the influence exerted by the mass media, many of which affect precisely the most creative and profound area of the psyche (and this is not without chance or unintentionally).

The world of culture also constitutes a further barrier that prevents the manifestation of faith.

The reality of the Marian apparitions, very delicate because of the 'sender' and the transmitted message, is one of the most exposed to this type of manipulation.

Regarding this phenomenon, the difference is always made by a historical-theological interpretation: the 'complementarity' of the clues and the complementary interpolation with other signs present in other sources of revelation, whether they are biblical passages or biographical details of life of other people or architectural elements of recall or details present in works of art, can be further ways of communicating that refer to each other, creating an intertwining effect between various areas - physical, natural, architectural-artistic, psychological and personal-memorial - which, in a kind of over-temporal, super-spatial and over-personal "blockchain", require for its reconstruction the taking charge of many factors, providing a cross confirmation and validation of all the scopes taken in consideration, individually and in their interaction, which in turn 'activates' various meanings that singularly examined, do not appear to be significant, but they acquire value thanks to the activated sense relationship or to the secondary stimulus.

This characteristic, which refers to various non-temporal factors and which rather reiterates the principle of co-causality, is the best proof for the taking on and the 'validation' of this type of events, since this process of 'recognition' allows the full understanding of the rational (but not human) logic that underlies them.

In this way we obtain a series of meanings that go beyond the episode taken into consideration, which is also or can be surprising in itself, because it overcomes the limits and characteristics of the phenomena of physical manifestation, whether natural or personal, and it activates a type of 'intelligent' perception which then refers to the search for this mode of supra-rational interactions.

It can also happen that the events analyzed may refer to dates or events in the biography of the protagonist and those of the interpreter, who can even live an 'update' of the first episode: in this way there is confirmation of both origin and nature of the first message both of the continuity in time of the revelation, confirming at the same time the same source.

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This is what happens or has happened historically also for the Bible: many people have interpreted certain events narrated in the Gospels as referring to themselves, and as such they have lived them, although the facts recounted were obviously referring to other people in the context of Jesus. This dimension, which is supra-temporal but which is also co-causal, is perhaps the most typical characteristic of the Christian message: time in it is not a sequence of facts or events, but it is the 'time of sense': it would suffice for example reading the stories of some conversions, in which apparently insignificant biographical elements acquire an enormous space of elaboration, because they coincide with the beginning of a new cognitive phase, of which they evidently represent the so-called 'capitone point': from that moment onwards awareness of the subject is no longer the same, and also changes his perception of time.

The apparitions, with the message that is related to them, serve to 'warn' that something exceptional is going to happen or that it will happen, and therefore the mediatrix par excellence between the Earth and the sky, namely the Holy Lady, has or assumes the task of 'informing' someone, who is often not even converted at the time of the apparition, so that he may be the bearer of the same message.

There are two other characteristics that unite the Marian apparitions to similar experiences narrated in the Bible: the Lady always appears in a different way, for the appearance or for the clothes and symbols shown, and is almost always embodied in the culture of the place where it appears.

In both cases the phenomenon is already announced in the Bible: Jesus appeared, for example, at first sight unrecognizable to his disciples, with whom he had also lived very intense years; in the Gospel of John (chapter 20:11-18) there is the episode of Mary of Magdala who runs to the sepulcher and does not recognize it, and in the Gospel of Luke (chapter 24:13-32) there is the story of the 'disciples' of Emmaus, who recognized Jesus only "when their eyes were opened", that is, when, in fact, the Sky let it be recognized. This fact also happened because Jesus had assumed a 'variable' aspect, changing: the reason could lie in the fact that in this way he urges an 'inner recognition' on our part of the 'theological image' we have of him, rather than being of a mere physical-somatic recognition, and this happens both to prevent a possible superficiality and 'repetitiveness' of the apparition and, probably, to avoid that ‘others’ can assume its own appearance, perhaps ‘pretending’ for Jesus.

The other characteristic of the apparitions, that of inculturation, belongs to the same natural condition of Jesus, who was a son of God incarnated and born of a woman's

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body, and who had in part the appearance of the same family of Mary, who it descended in turn from the lineage of David, and therefore it was a matter consistent with that of the Jewish people, who in turn protected their ethnicity through the practice of recognition represented by circumcision.

Marian messages and apparitions are often entrusted to very simple people, often small in age or with limited rational culture at the time of the event: this fact is explained by the choice, on the part of the Lady, of ‘delivering’ her message to people who welcome it directly and with simplicity, albeit in the enormity of the lived experience, and therefore to make it pass on to others in the same direct way and without a particular ideological filter.
It happens instead that these phenomena can be used for political or cultural propaganda, and for this they require further elaboration.

The birth of the "mass society" at the beginning of the twentieth century amplified the basin of users interested in this type of phenomena, since the diffusion of media such as newspapers, radio and television made the catchment area not confined to the religious sphere alone, and also because the content of these messages is addressed to all people, not just those who practice the Christian religion. And so if the Church generally adopts prudence and discernment to understand whether it is genuine phenomena or diabolical "illusions", it is also true that society often anticipates judgments and evaluations and tends to consider all these phenomena as equally real or inspired, giving credit to messages or phenomena that can be ambiguous and dangerous and thus feeding curiosities and attentions which then become concrete in the birth and creation of 'poles of faith' which in turn generate a considerable indifferent economic inducement. So this seems to be another element to be taken into consideration, together with the media fruition of these phenomena, which escape the interpretation of ecclesiastical authorities and become the prerogative of the world of communication, with the distortions and exploitation that may derive from them.

The analysis of these events - not always easy because the attempts at interpretation are contemporary to their manipulation, and concern both the message and the context in which the events took place - can be difficult, but what can evidently distinguish a message from the other and their continuity over time is evidently both the coherence of the point of view - namely the Holy Mary, mother of Jesus - and the

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identification of a common thread that allows their understanding in time, at least since the last two centuries.

Therefore, a first criterion to keep in mind is that of the "historical coherence" of the content of the messages: if Our Lady has affirmed certain concerns regarding the Church or the world, it is or should be evident that these worries concern events that have manifested themselves or that they will be manifested and therefore one can verify the most miraculous part, which concerns predictions or anticipations about the future, and on the other understand which are the greatest fears expressed by her and the related suggestions, which can then be extended over time of the interaction between Church, world and celestial realities.

Therefore, this could be a first criterion of interpretation, bearing in mind that - even in the presence of ambiguous phenomena - the Church can tend to consider them "positive", that is to integrate those that are or may appear as phenomena of unclear origin with messages that would be ascribable to the sphere of faith whose communication could allow not to scandalize the faithful anyway if we perceived "something strange" in them or to maintain the consistency of divine revelation in time, and therefore to co-opt phenomena that may not be of divine origin within the field of faith interpretation.

It is this operation that can be risky, since it can generate a double phenomenon: the multiplication of these events, true or false, however, feed curiosity and economic induced, and - another not secondary result, indeed most likely of a character primary - the growing confusion and chaos fueled by unverified apparitions or in which messages of all kinds are intertwined, with the result of obtaining an effect of confusion which, in the absence of discernment, tends to make these phenomena considered as unreliable or otherwise spectacularized and therefore to be taken all 'with pliers'.

Since this question is very serious, because it seems that the messages and the appearances of the last two centuries concern the fate of all humanity, it is important to understand what kind of interpretation to give to these kinds of manifestations.

Religious phenomena of an exceptional nature open a glimpse of understanding about the relationship between Earth and Heaven, which is normally 'silent' or unclear, and poses numerous questions both to the realm of faith and to that of civilian and social life.

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THE "MIRACULOUS MEDAL"
OF SISTER CATHERINE LABOURÉ

One of the most famous and recent Marian apparitions was the one that took place in Paris, France, in 1830.

The recipient was Sister Catherine Labouré, of the order of St. Vincent de' Paoli, whom received the task from Our Lady («Make a medal, according to this model; those who take it with faith will receive great graces», said Mary) to reproduce and then spread a 'miraculous medal' that depicted Her together with the heart of Jesus and that, in the mysterious design of which She was the bearer, would have been in contrast to other symbols whose influence was spreading in the Catholic world and that they called to organizations that acted within the Catholic Church.

The "miraculous medal" would have represented an amulet, that is an artifact of protective value, as well as a means of diffusion among the people of this symbolism of Marian origin, whose meaning has probably been understood only in the future.

And this is another characteristic of the supernatural messages of divine origin: the character of "propheticity" is expressed both at the level of the anticipation of contents that belong or are realized only in the future, and at the precise and sometimes numerological coincidence with dates or events in the interior of the same Marian revelation, to prove (but this is not in itself a confirmation, since also other 'entities' use the same numerological channel) the origin from the same source.

The 'miraculous medal' was commissioned to Sister Labouré in 1830. In a second vision that she had on November 27, 1830, at 17h, she saw as in a picture the elements that would have characterized the 'medal', and the apparition was repeated several times to give her the opportunity to memorize the elements.

The amulet was first spread during the cholera epidemic that struck Paris and its region in 1832, giving rise, apparently, to numerous healings.

The elements represented are: the Madonna on the front, depicted standing in the act of crushing the head of a snake, which is obviously Satan; the scene resumes the biblical verse of Genesis 3:15 when God says: "I [God] will put enmity between you [the serpent, Satan] and the woman, between your lineage and her lineage: this will crush your head and you will inside her heel".

In this description, which precedes the expulsion of Adam and Eve from the earthly paradise, one can glimpse the figure of the Lady and her "race", that is Christians,

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‘spiritual brothers’ of Jesus: it would make no sense that the woman represented it is Eve herself, because she had just determined, because of the 'original sin', her expulsion from the Heaven.

The woman to whom God refers here, namely the 'new Eve', is the Holy Mary, who after a long time would have blocked thanks to the action of her son Jesus the expansion of the lineage of the 'son of Satan', i.e. the sons of men born after original sin. In this fight, of which God already announces the victory in this same verse, Our Lady would have been hindered by Satan in the course of history (in this case, the woman can also be associated with the Church, which is the representative of the “children of God” on Earth), who would have threatened her heel, that is, he would have tried to prevent her from going forward. In the 'medal' two beams of light depart from her hands towards the Earth; it is possible that this is alluding to the wounds of her son Jesus due to the nails of the crucifixion.

On the edge of the oval there is the inscription in French: "O Marie conçue sans péché priez pour nous qui avons recours à vous" ["O Mary conceived without sin, pray for us that we have recourse to you"]. This is both the confirmation of 'original sin' and of the characteristic of Mary 'conceived without sin', as defined by the dogma proclaimed by the Church in 1854 by Pope Pius IX, from whom the homonymous feast was taken precisely in reference to this revelation received by Sister Labouré.

This means that Our Lady was conceived without having ascribed the original sin in her: it is as if she had been recreated as a "new Eve" in anticipation of the subsequent birth, by her of Christ, the new man and son of God.

On the back of the coin there are twelve stars, which could indicate both the twelve tribes of Israel in which the Jewish people were divided, and the attributes of the ‘crowned woman’ described in Revelation 12:1-2: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered”.

This is also a Marian image, while the identity of the child does not seem to refer directly to Jesus.

Is present on the left then, always in the 'medal', a heart crowned with thorns that would be the heart of Christ, and this particular would be a reference to the appearance received in 1673 by Margherita Maria Alacoque, to whom Jesus asked a particular devotion to his Sacred Heart. Note that Jesus had promised in a vision to Sister Margaret a special concession to those who would make the communion for nine consecutive months (therefore the time of a gestation) on the first Friday of the month, and to these people Jesus would grant not to die in state of sin or without

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receiving the last sacraments. It was this devotion in particular to having saved another famous visionary, of the twentieth century, to whom Our Lady has granted the gift of conversion and prophecy, namely Bruno Cornacchiola, whom the Mother of God has confessed to having been saved thanks to the practice devotional that he had followed on the advice of his wife, who had so addressed because desperate by the aggressive attitude of her husband to her, to the faith and to the Church. This also seems a sign of continuity of the apparitions, because it reveals an interweaving of progressive revelations entrusted to different people but united by the same experience.

The other heart present in the back of the coin is pierced by a sword (or dagger, the same with which Cornacchiola wanted to strike Pius XII for example) and is a reference to what Simeon predicted to Our Lady when she saw Jesus in the temple (Gospel of Luke 2:35: "A sword will pierce your soul"), to indicate the suffering that she would suffer because of the Passion of Christ.

The two letters 'M' and 'I' indicate respectively the Madonna, 'Maria', and the Latin letter 'I' of Iesus, which is intersected horizontally with the 'M' almost forming another intersection, that of the crucifixion. Above the 'I', but without engraving it, there is a cross, representing the risen Christ standing above the 'M' and the 'I' which are instead down on the ground, to imitate in a specular way the pattern of the front of the medal, where the celestial Madonna ('risen', and it is understood by the rays that come out of her hands) crushes the snake, which instead is on the ground. In the same way the risen Christ (the cross) 'leans' and leaves his own body (i.e. the horizontal 'I') which is in turn 'embraced', intersected by the 'M' which represents his mother.

It is the summary of the history of salvation in a small coin (which also includes the reference to the Apocalypse), from original sin to the death and resurrection of Christ.

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"THE LADY OF THE MIRACLE"
AS APPEARED TO ALPHONSE RATISBONNE

Another famous and connected to this 'miraculous medal' of Sister Labouré starred Alphonse Marie Ratisbonne, a descendant of a family of Jewish bankers, an atheist and firm opponent of Catholicism.

The 'Madonna of the Miracle' appeared to mr. Ratisbonne in January 1842, during a mystical experience that changed him immediately.

Mr. Ratisbonne had received the 'miraculous medal' of Sister Labouré and had skeptically kept it with him. In the night between 19 and 20 January 1842 he dreamed of a black cross that appeared before him, with a strange shape and without the presence of the body of Christ. In the dream he always found it in front of him, without being able to escape it. The dream then ended; the next day he went, together with a friend, to the Church of Sant'Andrea delle Fratte in Rome, near Piazza di Spagna. Here there was a sudden phenomenon of conversion: next to him the walls of the church disappeared and suddenly appeared before him the image of the Virgin Mary as it is depicted today in the painting realized in memory of the event and placed above the altar dedicated to Saint Michael the Archangel.

Ratisbonne instinctively took the "miraculous medal" that he carried in his chest and recognized in it the same image of the mother of Jesus; suddenly he was converted to Christianity, he saw all sorts of doubts falling before him and he had an immediate and simultaneous understanding of the truths of faith: "including the horror of the state in which I found myself, the deformity of sin, the beauty of the Catholic religion, in one word: I understood everything".

Following this, Ratisbonne was baptized, became a priest and left for Palestine to convert Jews and Muslims. He was part of the Society of Jesus at first.

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OUR LADY OF LA SALETTE

Apparently more problematic it is an apparition of a little later, that of 'La Salette' of 1846, from the name of the French town where the Madonna appeared to two shepherds.

In particular, although it has been recognized by the Church and enjoys a certain notoriety, what appears to be problematic is the transmitted message, which was addressed to the French and European society of the time and also to the Church, in denouncing a situation of confusion that would endure until our days.

On September 19, 1846, at three in the afternoon, the two boys Mélanie Calvat and Maximin Giraud grazed their cows when they saw an appearance in three phases: at first they noticed the presence of a 'beautiful lady' (so they called her) dressed in clothes not typical of the place and sitting on a rock, in tears and with her head in the hands.

In the second phase the lady stood up and, speaking in French and in the local dialect, gave them a message to spread and direct to all of humanity.

The message recalled the necessity of conversion to which was added the communication of a secret for each of the two boys. After that the Lady disappeared into the sky, beyond a mountain (it is the third phase of the apparition).

The news spread quickly. The disclosure of the message, however, was not easy, because the boys themselves experienced considerable difficulties both to escape notoriety and to achieve at least in part the projects that had been entrusted to them by Our Lady.

In particular, the message was especially gloomy about the social and political situation and also in reference to the ecclesial one.

Its effects and attempts at elaboration were intertwined with a more famous apparition, that of Fatima in 1917, while a century later, exactly in 1946, there were further revelations in Marienfried, Germany, which are not yet officially recognized by the Church but that many believe to be true.

In this interweaving of dates and symbols, a more complex interpretation of events can be carried out, both because they address the whole of humanity and because they involve themes that also concern a historical perspective.

Here are some biographical data about the two visionaries: Mélanie became religious but moved frequently because or did not find a place or was in fact boycotted. It is probable that the reason for this resides in criticism, in the wake of the

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Marian revelation, which she addressed to the clergy and probably also to pressures of Freemasonry - the other 'object' of the visions of La Salette - on bishops so that they wouldn’t listen and welcome her. She managed to publish the text of his message only on November 15, 1879 thanks to the bishop of Lecce Salvatore Luigi Zola, who granted her his 'imprimatur', and the vision received the title of "Apparition of the Blessed Virgin on the mountain of La Salette". Today the Catholic Church remembers it on September 19th but not as a first mention.

Since the publication of the "secret" a historical dispute has begun on the content of the messages, which lasts until today. The boys, on the decision of Mélanie, who did not want to divulge his secret to the bishop of Grenoble without communicating it at the same time to the pope, each wrote his own version. The two letters were considered lost for a long time, but were found in 1999 and published.

The text of the message given to the press in Lecce in 1879 can be summarized as follows:

the first part refers to events that happened later: civil wars in France (the city of Paris), in Portugal (the struggles for the institution of the Republic), in Italy (Wars of Independence). The end of the temporal power of the popes is prophesied, with the breach of Porta Pia in 1870; there would be famines, in France in particular (there were particularly ruinous potato crops, a poor food at the base of the peasant diet); struggles against religion (for example the anti-clerical laws passed in Italy by the Cavour government or the ecclesiastical politics of Gambetta and Ferry in France); there would have been a certain increase in moral laxity and a certain ecclesiastical decay.

In the second part of the text of the message reference is made to issues that at the time did not seem to be on the agenda, but which could be applied today: in particular we talk about the arrival of an 'Antichrist' and the spread of heresy inside the Church. It is said that: "Rome will lose faith and become the seat of the antichrist".

This premonition at the time appeared of an exceptional gravity and to some it seemed unreal, contributing to the attitude of many prelates who, even after the official approval by the Holy See of the apparitions of La Salette in 1851, maintained a skeptical attitude about the non-truth or of opposition to those revelations, contributing to the persecutory attitude towards Mélanie Calvat.

This prophecy is confirmed today, when the revelation - already anticipated in the '60s - of a part of the "Third secret of Fatima" that referred to a particular and very serious situation that would have lived within the Catholic Church has found a partial

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and intermediary confirms on October 13, 1884, when Pope Leo XIII witnessed, after the celebration of morning Mass, a terrible dialogue between Christ and Satan, in which the Devil asked for 'time' and possibility to prove to Christ that he would succeed in taking possession of the Church, if he had given it the chance. Christ condescended, evidently to purify the Church even after the anticipations that his mother had made at La Salette in 1846. The time granted would have been one hundred years, then a whole century. The pope, shaken by the incident, immediately asked the secretary to put the text of the event in black and white. It also came out the "prayer to the Archangel Michael" that until the "liturgical reform" of the Second Vatican Council was recited at the end of the Mass.

In this prayer it was said, among other things (there is an integral and a synthetic version): "That cruel one, that ancient serpent, which is appealed Devil or Satan, who seduces the whole world, was sent to the abyss with his angels. Behold, this primordial enemy and slayer of men has acquired courage. Turned into an angel of light he wanders around with the multitude of evil spirits, invading the Earth so as to obscure the name of God and His Christ".

Here reference is made - and it is a revelation following the Sacred Scriptures - to the fact that Satan, after the fall of 'original sin' as a result of which he was driven out of paradise, would be transformed into 'angel of light', or in a to be partly visible but not bodily-material consistency, and wandering together with his adherents (the "book of Enoch" speaks of two hundred 'satanic angels') in the world, performing evil.

In the prayer it is also said: "In the same holy place, in which the Seat of the Most Blessed Peter was established and the chair of Truth for the light of the world, they have raised the throne of their abominable wickedness, with the unjust plan for the which when the Shepherd is hit the sheep are dispersed".

This passage did not allude to the contemporary situation of Leo XIII, who was instead a strong and warned pastor (among other things he wrote a first 'social doctrine of the Church'), and therefore this too constitutes a prophecy (almost literal).

The final invitation is to "defeat[ed] the dragon, the ancient serpent, which is the Devil and Satan, that you still make it bad in the depths, so that he will not seduce the nations any more". Here we refer to that phase of the “The Book of Revelation” (chapter 12) in which we speak of the relegation (that is, of the enchainment, also recalling in this the chains which the Madonna was adorned in 'La Salette') for the

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second time of Satan in the depths, where in reality it should have been found after the fall.

So this passage could allude to the battle conducted in heaven by the hosts of Michael against those of Satan, mentioned in the "Revelation Book". In chapter 12, in fact (twelve like the stars of the Marian crown) it’s talked of a "huge red dragon" (in verse 3) and of the fact that "a war broke out in the sky: Michael and his angels fought against the dragon. He fought together with his angels, but he did not prevail and there was no place for them in heaven" (Rev. 12:7-8).

The vision of Leo XIII would thus clarify the intermediate passage of the presence and transformation of Satan into an 'angel of light', a fact that would justify his presence in heaven long after the fall. Continuing in the story of the Apocalypse, "when the dragon saw himself fallen to the earth, he began to persecute the woman [the Church] who had given birth to the son. But the two wings of the great eagle were given to the woman, so that she would fly in the desert to her refuge, where she is fed for a time, two times and half a time, far from the snake". This is the continuation of the story of the Apocalypse.

Chapter 20 instead refers to a partial liberation of Satan after Saint Michael the Archangel chained him in the underworld: "I saw an angel coming down from heaven with the key of the Abyss in hand and a great chain. He grabbed the dragon, the ancient serpent, which is devil and Satan, and chained it for a thousand years; he threw him into the Abyss, locked him up and placed the seal on him, so that he would not seduce the nations any more until he was one thousand years old". After these thousand years Satan will show again and will be defeated for the last time: "When the thousand years will be fulfilled, Satan will be freed from his prison and will come out to seduce the nations that stand at the four corners of the earth, Gog and Magog, and gather them for war","but a fire [will come down] came down from heaven and devoured them" (Rev. 20:7-9).

In 1934 the overwhelming prayer of Pope Leo XIII addressed to the Archangel Michael was changed without warning. The key phrase referring to the apostasy from the Rome office was eliminated. It was under fascism and it was Pope Achille Ambrogio Damiano Ratti, with the name of Pius XI, who died then in 1939.

In the second part of the message of La Salette, reference is made to the large-scale action by rulers to abolish religious principles and replace them with those of

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materialism, atheism and spiritism. It alludes to symbolic profanations and to the seduction that the devil will also produce in souls devoted to religion.

It alludes to a phase of labor followed by peace in Christ and the spread of a Church that will once again be "humble, strong and zealous". In this case alludes to a phase only temporary: there will be "abundant crops" (i.e. a long period of prosperity) to which however will follow a new period of relaxation of customs and therefore a new crisis.

It also refers to a religious war led by an 'antichrist' that will establish a human-centric religion.

So the wounds will flourish and there will be many wars. This phase will be preceded by a period of total and imprudent carefreeness.

There will be changes in the climate and famine. Changes in the structure of the sky will also be recorded (this eventuality is already described in the "Book of Revelation").

In the end, the Gospel will triumph and everyone will know the truth.

It is most likely an actualized account of the Apocalypse, pronounced however by Our Lady herself: the fact that she has told two young people of our contemporaries, who understandably would have been troubled by such an exhibition, means that Our Lady however, She entrusted them with the task of divulging the contents, confident that their young age would be a good reason both because they did not manipulate it and because they grew with the awareness of the seriousness of the message to be communicated. It is a hypothesis that may seem heavy but which also makes the seriousness of a situation that has obviously led Heaven to turn to the two boys.

A final invocation follows so that the disciples of Christ fight for the glory and honor of Jesus.

* * *

Mélanie Calvat, after a long wandering between countries and convents, finally settled in Puglia, Italy, where she lived in anonymity until December 14, 1904. To date she is neither beatified nor canonized.

The same happened to her vision partner Maximin Giraud, who also suffered numerous losses in the years following the appearance. Notoriety considerably slowed his studies; he also wandered to divulge his experiences; he tried to enter the seminary and became among the other clerks of a pharmacy. He was also a guard in

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the Papal States. He died at age 39, strenuously defending the content of the apparition. Neither he nor Mélanie, questioned several times and separately, have never contradicted themselves on the mode and contents of the apparition.

Three healings also occurred following the Marian demonstration. One of these miracles, recognized as true by the bishop of Grenoble, was essential to declare the genuineness of the apparition, and subsequently the Congregation for the Divine Rites signed in Rome the decree confirming the veracity of the apparitions on 18 September 1851.

In the dispute that animated France at the time, and which contrasted Napoleonic monarchists and republicans, Mélanie expressed sympathy for the monarchy, coherently among other things with accusations made by the Holy Lady to Freemasonry.

What however seems to remain in the background, and which may leave some perplexed, is the symbolism shown by Our Lady in the apparition: as you can imagine, since it is neither a daily dress nor a 'casual' encounter (Mary appeared among other things in a globe of light), it is difficult to think that the symbols shown - and which are different each time in the apparitions - are irrelevant or not allusive to anything.

The Madonna at 'La Salette' also appeared in a continuity mode with a previous appearance, that of Sister Labouré of 1830 (sixteen years earlier), in which she showed rays of light coming out of her hands; at 'La Salette' the bundles came out from his head (and this was a reference to the signs of the Passion of his son Jesus, the crown of roses was to replace the thorns). On the contrary, on the chest She showed two parallel chains: a wider one that surrounded the chest and a narrower one made of roses.

Roses are a typical Marian symbol, and even in the head the Lady wore a showy corolla of roses. What could they mean?

The rose is a typical symbol that indicates both the Madonna and the Church, since the Church and Mary are both 'mothers of men'. Therefore the two chains could represent a temporary imprisonment of the Church and of Jesus Christ (the crucifix at the neck was hung from another metal chain) to break which - with the triumph of the light and the beauty of the flowers - it would be necessary to operate a historical synthesis.

Probably there was a graphic-symbolic allusion to what was announced in the text of the message, that is the imminent 'imprisonment' of the Church by Freemasonry,

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which in those years began to act systematically. The crucifix that hung from the neck (in complementarity and therefore with the 'medal' commissioned to Sister Catherine Labouré) was very large and had the crucified body of Jesus at the center and a pincer and a hammer nailed to the two hands. as can be seen in the reproduction of the Marian apparition in the metal statues that adorn the devotional path of the Sanctuary of La Salette, which was subsequently built on the site of the apparition.

The two symbols of the pincer and the hammer are not traditionally typical of the Catholic religion, but would have become partly famous only two years later, when Karl Marx and Friedrich Engels published their "Communist Manifesto", in 1848, and whose symbols known are the sickle and the hammer. On the cover of the first German edition of the work are present, at the four corners of a frame, logos that recall the sunrays on the head of the Madonna at 'La Salette'.

Coincidence at this point is desired by one of the parties, since either the Engelsians, knowing the appearance of 'La Salette', wanted to 'co-opt' the symbols in part, removing the crucifix and indeed affirming, throughout the Marxist doctrine, a substantial atheism and materialism even if dialectic, or the Madonna has previously wanted to show those symbols by integrating them with the crucifix.

An interpretation of the Marian message at this point underlies the apparition of 'La Salette' - since it is not possible to think that the Virgin knew neither the philosophical preparations nor the future developments of contemporary political events, since she had mentioned in his message the influence of Freemasonry on the Church - it could concern an exploration and an invitation to consider the possibility of a synthesis between Christianity and the Marxist-Engelsian political movements, i.e. between the pincer (which is in fact a double sickle that, closed, it removes the nails) and the hammer, symbols that did not appear censored but shown to side of the crucified Christ.

It must be said that both emblems were partly already known, since the hammer represented manual craftsman work in the corporations born in the Middle Ages, just when Freemasonry began to be structured, while the pincer could represent both the tool to 'remove' the nails (of the oppression) to which Jesus was confined (although the resurrection was already an acquired historical fact) while it is to be excluded that that hammer could serve to put those nails clearly.

So we can imagine that that message, probably aimed at the future (the Marxist-Engelsians were not for example monarchists, as we could see some decades later when the Russian-Bolshevik revolution made the tsar fall) was probably a sort of 'prophecy', that is to say: "my son will come down from the cross, and with him the

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chains will also lose the Church (oppressed by Freemasonry) when you make a synthesis between Christianity, scythe (the pincer?) and the hammer".

Now, sickle and hammer are the identifying symbols of communism. The fact remains that the pincer has two half-circles compared to a single scythe; it is therefore possible to think that the other semi-circle (i.e. the missing scythe) could be another element of which Our Lady foresees or hopes for historical synthesis or convergence with socialism, to ensure that together they allow Christ to 'descend from the cross', that is, to re-manifest itself historically. Is it possible that it is the crescent of Islam?

This type of interpretation - eminently political, but those symbols evidently allude to this - seems even more congruent in relation to the apparitions that a century later, in 1946, took place in Germany, in Marienfried, and in which the visionary Barbara Reuss lived a subsequent dramatic affair that had its own political motivations. We will return to this, also because shortly after 'La Salette' - in Fatima and throughout the twentieth century - the political theme has done just the same with the Marian apparitions, and also the already cited experience of Bruno Cornacchiola concerns the experience of a Communist militant who suddenly (re)converted to the Catholic faith after World War II.

At 'La Salette' the theme appears strangely not addressed directly, except through the 'condemnation' of Freemasonry. We know that Freemasonry had a not unimportant influence on the birth of Marxism (Karl Marx was a Mason). However, this apparition alludes to the need for a 'historical synthesis' between Christianity and socialism.

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THE LADY OF FATIMA: AN AUTHENTIC APPARITION?

A few decades later than the spread of the message of La Salette, which as we have seen was opposed and held to be partly controversial, a similar and much more well-known event - at least in the media universe - of 'Marian' revelation was repeated.

We refer to the "apparitions of Fatima", a Portuguese town in which, in the year 1917, three shepherds repeatedly witnessed at least for six months visions and apparitions officially rubricized as 'Marian'.

The echo of these apparitions was the counterpoint to the whole of the twentieth century: the coincidence with the "October Revolution", which only a month after the last apparition upset Russia and brought for the first time a communist movement to conquer of power in a Country, generated a short circuit that in fact was only deactivated at the end of that political experience, when a Polish Pope of the Church of Rome contributed, with his preaching and his image, to bring down what in West was even considered 'the empire of evil'.

In this context there are precisely the "apparitions of Fatima", in which "Our Lady" predicted to the three shepherds all or most of the disasters of the following century, which in fact fell, immediately after the end of the First World War, into a catastrophic planned economic crisis - that of 1929 - followed by the rise of nazi-fascism and then by the outbreak of the second world war, ended with the atomic bombing of Hiroshima and Nagasaki in 1945 and the beginning of fifty years of 'cold war' ended in turn, with the dissolution of the Soviet Union and the inauguration of the new "unipolar world", dominated only by the power represented by the United States of America, which began a new phase of international tensions.

The "Madonna of Fatima" was in fact engrossed in the anti-communist line, suggesting that her appearance - which in any case took place in the middle of the First World War, whose historical genesis was concealed - had the value of to predict this immense disaster, leaving in the background the narrative of the war, which was the result of the emerging rivalry between the national states born of the rubble of the 'Holy Roman Empire', and thus giving its supernatural manifestation a more political than religious connotation.

If this is the frame of reference it is clear that this type of apparition - accompanied, at the end of the 'official' six months, with a prodigious event called "miracle of the Sun" - has led viewers to somehow support that kind of ‘political’ interpretation.

On closer examination, it seems that the 'official version', which no doubt speaks of "Marian apparitions" - the content of which has remained hidden for most of the time

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- does not however concern phenomena of a divine nature but apparitions of another kind.

So, what would it be?

Officially, the Church gives in part two indications that could clarify what kind of phenomenon actually took place: the first, is the presence - every year at the celebrations of the anniversary of the first apparition, May 13 - of "strange" liturgical vestments black, very showy, which are usually used for funeral celebrations. This is not the case, indeed on this occasion it would be nothing less than the divine manifestation of Our Lady Mother of Christ. Instead the display of black decorations - from liturgical candles to non-secondary details of sacramental tissues - is evident and very strong. At the same time, the great crucifix that usually makes the liturgical celebration a background is likewise "strange", since it presents the body of Christ "displaced" spatially with respect to the two axes of the cross, or appears with unnatural movements, as if to manifest "physical dissent" from that place or from what one would like to commemorate. And since these are official events directly managed by the Vatican up to the present day, it is clearly an "official directive".

In the same way, partly and also for what happens in Medjugorje, the bell tower of the Shrine of Our Lady of Fatima has the "strange" shape of a space rocket and strangely, although the architecture is modern and not obviously medieval-Romanic, it immediately appears on the façade, almost as if it represents the true "face" of that ecclesial experience. The reference to space is therefore quite evident, even if almost immediately the Church has "inscribed" that experience - willy-nilly - in the register of "Marian official apparitions".

And so it seems that they are not Christian apparitions, given that the name of the locality of Fatima, in which the shepherds saw the Madonna and the angels officially appear from May 1917 to October of the same year - recalls with no casualties - seen that these are "planned" interventions - the name of one of the daughters of Muhammad, the 'prophet' and initiator of the Islamic religion.

Take into account, for example, that black is an element present in the Islamic religion; the "Black stone" for example, which is venerated as a 'sacred object' in the Muslim religion, is considered to be a meteorite or an object of non-terrestrial origin, and its symbolic meaning would represent an alternative to the other "stone", the 'rock' on which the Church of Christ is founded, namely the pope of Rome ("Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversum eam", Gospel of Matthew 16:18: "You are Peter and on this

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rock I will build my church, and the gates of the underworld will not prevail over it". Christ said to St. Peter). Another historical identification is possible with the same Nazi-Fascist political movements, also united by the black chromatic element evidently opposed to the 'red' of pro-communist movements.

Recently, a possible historical fusion between fascism and radical movements inspired by Islam was carried out in Syria, where almost at the time of the beginning of the conflict constituting "Islamic State", inspired by an ideology of radical Islamism, it showed the his banner which is - in fact - an integral black flag with white lettering.

Now, it is evident that these are minimal signs, but an in-depth analysis of the historical genesis of the Nazi-fascist movements - which are primarily debtors of the esoteric European thought that has its roots in ancient pre-Masonic circles that had the cult of pre-Flood populations of Atlantis, from which for example the 'myth' of the recreation of the 'Aryan race' - could allow us to understand where the cultural roots of these movements sink, which in part - for example in Italy - have intercepted the Christian religion as an element of the its own cultural characterization, or because it is traditionally part of the 'Italic identity' or because of this mostly only those elements functional to the reconstruction of the feeling of 'Romanity' that was typical of the Roman Empire, to which the Fascist regime referred, above all because this identification would have allowed to re-propose in key to the supremacy - and sometimes the persecution, mostly silent - of the political power over the spiritual one, which in fact coincided with the period of maximum historical crisis for the Holy See, was deprived, private in 1861 and then in 1970 of its territorial possessions and then partially 'reimbursed' and recognized through the signing of the 'Patti Lateranensi' between the Italian government and the Holy See in 1929, countersigned by Mussolini, with whom a formal equality was recognized between the State and the Church and the jurisdiction of the Catholic Church was recognized only in the territory of the Vatican City State. That period was however followed by a further political and cultural grasp, so much so that before Pius XI - who died prematurely in 1939 - and then Pius XII seriously faced a period of crisis that could have led to similar outcomes to the crisis between Napoleon Bonaparte and popes contemporary to him, so much so that Pius XII also had to think about a possible abdication in case of his abduction, before the allied bombing on the city of Rome put the final seal on the Second World War also on the Italic territory.

Therefore, if the anti-Christian element is constitutive of the Islamic religion, since, despite being an 'angelic religion', with a textual-theological analysis it would be

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possible to bring out the elements of divergence from Christianity and thus confirm its 'otherness', this figure is acquired in a double value by the Nazi-Fascist political movements, which on the other hand turn their attention to the main political 'enemy' represented by communism.

It is therefore possible that in this scenario of prediction the "testimony" of Our Lady has also been inserted - which is present also as a figure in Islam, but not as 'mother of God' - who probably wanted to point out for the future guidelines to follow to untangle the socio-cultural dynamics envisaged in the development of the evolution of history.

It is therefore possible that this 'implicit' link between fascist political movements and Islam, more or less radical, has manifested itself, in a sort of 'lapsus', precisely at Fatima, since at that time there was no urgency of a historical nature - in full, among other things, of a world war that expressed different aims - which justified a Christian appeal to the question of Islam, while the 'conquest' of the Iberian peninsula, which was affected by Muslim domination from the 7th to the fifteenth century, current territories of Spain and Portugal, it was distant in time, having then been 'replaced' historically by the contextual beginning of the process of conquest of the American continent, started precisely the same year - 1492 - of the end of Islamic domination on the Hispanic peninsula.

That besides 'to appear' at Fatima were men is excluded, since it is established that to show themselves were yes 'angelic figures' and a 'lady', but of a different nature from what might be expected. What seems probable, on the other hand, is that this was an apparition of 'other kind'.

A proof of this lies in the fact that two months before the first appearance of Fatima (that of May 13, 1917), some Portuguese 'mediums' (writers who had the 'hobby' of spirit sessions) published a strange and cryptic announcement, which indicated only one digit, "135917", which could also be interpreted as a date. There was nothing else, and therefore indicated - and not even clearly, since there were no dividing lines between the day, the month, etc. - the possible moment of a recurrence. Why publish a message like this?

Probably, indeed certainly it was a 'coded message', however, published and then addressed to someone who could read it, with which we wanted to anticipate the news that 'that' May 13, 1917 something probably important happened.

In fact, that day there was the first 'official' appearance of Fatima. This fact suggests that at least those two writers knew the news that "something" should have happened

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that very day, and therefore one might wonder how it was possible to become aware of an event of such a supernatural nature. They were not believers, who nevertheless communicated in a 'cryptic' way, but very probably of two Masonic and esoteric mediums. What to say then? The hypothesis is that they were aware of the event beforehand, or because 'someone' had been able to warn them or because they had somehow been revealed to them. Therefore this, like many other indications, suggest the hypothesis of the supernatural.

It also seems that the first appearance was not 'the first' in chronological order, but that it was preceded, in the two-year period 1915-1916, by sightings of 'burning torches in the sky' and 'little flying men' (a phenomenon that can be seen also today). Numerous 'globes of light' were observed moving between the earth and the sky.

In particular, in the spring of 1916 a 'humanoid' already appeared to Lucia, Francisco and Jacinta, the three shepherd children of Fatima. They saw above the trees a human form that approached, and this entity had the appearance of a boy of about fifteen years, from the white body that the light of the Sun had made almost transparent, as if it were crystal. He, approaching the three children, said: "Do not be afraid, I am the Angel of Peace. Pray for me". Let's remember instead that the name of the German town of Marienfried, where the real Holy Lady appeared in 1946, really means "Mary (is) peace". Also here, therefore, an 'angel' performs a "replacement" operation. It is therefore probable that the Madonna at Marienfried, among other signs (the transformation of the skin in whitish diaphanous will be the prerogative instead of the sons of Bruno Cornacchiola during the appearance of the "Three Fountains") wanted to 'correct' that apparition of Fatima.

In an apparition of the autumn of 1916, again at Fatima, the three shepherds again saw the 'angel' holding a chalice, he made a few drops of blood fall. It therefore seemed to imitate a liturgical celebration, but it could also have been the pre-announcement of violence. Blood is also the sign of the 'devil of the heavens', which would be Baphomet (see his description below).

During the apparitions of 1917 there was also the presence of "white threads" falling from the sky. These are called 'angel hair' and there is traces of it during many apparitions of "Ufo" (flying objects not identified, i.e. not human). There was also testimony during the "Ufo" apparition of Florence in 1954.

The most famous event of the apparitions of Fatima, that of October 13, 1917, passed to history as "miracle of the Sun", was not due to an anomalous movement of the celestial body, accompanied by a perception of miraculousness, but by a double

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phenomenon: Lucia saw the being who spoke to her (that is, officially, 'the Madonna') get on a ramp of light and fly away into the sky, while the people who were present saw "a dark and immense cloud generate a large golden silver sphere that radiated colored rays in all directions", and that, despite its brilliance, it could also be seen with the naked eye. This sphere oscillated in the sky and then seemed to fall toward the ground, then radiated light rays and gave off a warm wind that wiped the ground and the clothes of the present. The 'sphere' would have a diameter of 25-30 meters and was seen, together with a rectangular object, even farther away from the location of Fatima, thus excluding the hypothesis that it could of a "collective hallucination" (at least 70,000 people attended the "Miracle of the Sun" event).

In 1978 the two researchers Joaquim Fernandes and Fina d'Armada, two Portuguese historians, had access to the archives of the Sanctuary of Fatima and were able to ascertain the reality of the phenomena told and only for a small part handed down. According to a witness of the facts, there was the impression that those apparitions served to strike the imagination of those present, especially through the famous "dance of the Sun". It was evident that this would have shown the 'power' of the entities that had appeared, whoever they were, and that this would have determined for the future an aura of 'mystery' and fearlessness that those events would have impressed on the collective mentality throughout the next century.

This would later determine manipulation at the ecclesial level and a contextual - and therefore suspected - manipulation of a political nature.

When it appeared to the three young shepherds, the 'Madonna' of Fatima was not dressed in religious or liturgical clothes, but showed, besides a strange low height, also a strange dress with a short skirt and a sort of cloak-jacket that can be compared to a down jacket with an integrated hood. For this reason it could give the idea that it could be a "space suit" of special synthetic material.

The phenomenon of the "miracle of the Sun" (to which, on the contrary, Pope Pius XII was seriously present, before the solemn definition of the dogma of the "Assumption into Heaven of the Blessed Virgin Mary", October 30, 1950 at four in the afternoon in the Vatican Gardens, probably an 'official applause' from the Sky and in evident controcanto with the events of Fatima, event that the pontiff described as “an anomalous movement of the sun in the sky for color and intensity”) of Fatima was just a “Ufo” apparition, that is, a flying saucer which, for the occasion, also dried the clothes of the bystanders, soaked by the incessant rain that had preceded the long hours of waiting and until the moment of the apparition.

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Other elements - described in a book by the historians and researchers Joaquim Fernandes and Fina D 'Armada downloadable here - make us incline for the ‘Ufo' apparition therefore and not Marian. And since men can not evidently create such events, and certainly could not do so at the time, it was probably a 'foreign' appearance that we also define as 'satanic'.

What happened from that moment on to the three shepherd children - two of whom immediately died of 'Spanish fever' - leaving only Sister Lucia to handle a heavy burden of revelations and counter-revelations, only the Church knows it.

What we know is that throughout the twentieth century, in fact, that event was given an "unofficial" interpretation in which the appeals to the faith were always mixed with the condemnation of communist Russia, the calls for the consecration of the Country to the "sacred heart of Mary" with the condemnation of communism, to parts overturned, but not making any reference to the fact that those events so particular were neither of Christian nor divine origin.

In the various messages or 'secrets' of Fatima, different prophecies have been merged; among these there is the one, true, affirmed at 'La Salette' and repeated to Pope Leo XIII in the vision that he had in 1884, about the rise of apostasy within the Church, with the ascent on the throne of Peter of an "Antichrist". We have already said that in 1934 the overwhelming prayer of Pope Leo XIII addressed to the Archangel Michael at the end of the Mass was changed without warning, eliminating the phrase that referred to the risk of 'apostasy' coming from the Rome office.

The elimination of this invocation, far from underlining - as one might partly think - the end of a danger escaped or considered unrealistic for the Church and the world, probably instead emphasized precisely the increase in Masonic influence on the Church, while Freemasonry officially tends to deny this type of conflict because its attempt is to 'engulf' the Church in its understanding of the world according to an ideology that provides for the constant affirmation of an always optimistic 'humanist' progression that is opposed to any revelation of historical or religious nature, always behaving towards religion, primarily Christianity, in an imitative and at the same time specular, showing an antagonism (of evidently satanic origin) that betrays in its fund the lack of an autonomous foundation of thought and his action. This is therefore the main characteristic of Freemasonry.

In this regard, we can also underline the particularly optimistic message addressed by Pope John XXIII at the opening of the Second Vatican Council, on October 11, 1962, in which - from his point of view - he emphasized with a certain sarcasm the

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misfortune represented by the presence of the 'prophets of doom', announcing the arrival of 'last times': "We [with capital letter] seem to have to resolutely disagree with these prophets of misfortune, who always proclaim the worst, almost as if the end of the world were looming" (John XXIII opening of the Second Vatican Council, 11 October 1962, Rome).

Crossing instead the various prophecies considered 'official', also enriched by many private revelations of which the popes are usually made aware - in addition to the fact that the Catechism of the Catholic Church at point 675 shows a very clear in reference to a 'final phase 'that the Church must cross' before the return of Jesus Christ) - these confirm precisely the arrival of 'difficult times' and with a clarification in part definitive.

There was also in the ranks of the prophecies debited at Fatima the 'prediction' of the attack on the pope, a “bishop dressed in white” who would fall, struck, in the crowd, an event punctually occurred on the anniversary of the first appearance of Fatima, May 13, 1981, 64 years after the events of Portugal (64 is instead the year in which the Church, according to the research of mrs. Margherita Guiducci, identifies the martyrdom of St. Peter the first Pope, October 13, which is also the day of the last 'Marian' appearance of Fatima) struck by Mehmet Ali Agca.

It is hard not to think of a desired coincidence, since Ali Agca (Ali is a typical Islamic name and is an allusion to an 'angel') was a man and certainly not an 'alien'. So political manipulation seems obvious, and the cult of "Our Lady of Fatima" has intertwined with the political history of the whole twentieth century, culminating with the end of the Soviet Union during the pontificate of a pope from Eastern Europe who opposed boldly to communism.

In this case of opposition to Soviet-style communism a 'double game' has been played: a whole within a certain Masonic world, which paradoxically - as can be partly demonstrated by talking about the philosophical genesis of Marxist communism - unites Western european elites and entourage of Bolshevik Russia; the other that divided it within the fascist option and the communist or leftist choice. Probably in this unique 'container' represented by Masonic over-lodges (there is someone who even speaks of 'piloted ascent' of fascism and communism in the early twentieth century), the contenders were moved from 'external' environments to the European continental context, that is, from environments of English and Hebrew origin, two historical subjects that had interest on the one hand to diminish the power of the two emerging countries in central and eastern Europe, namely Germany and Russia (the economic crisis of 1929 it was, inter alia, 'planned' precisely to facilitate

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the rise of Hitler's Nazism), on the other hand to indirectly place the Catholic Church and the Russian Orthodox Church against each other - the latter among other things at risk of extinction under the Bolshevik power - and then throughout the period of the subsequent "cold war".

The secondary result, and not apparently primary, was that of opposing the two branches of the Church that were not yet Protestant, and with the subsequent request to ask, at the same time to the struggle on the political level, the subjugation of the Orthodox Church to the Catholic Church, at the time under the control of the West.

Certainly these are great historical dynamics, which go from the period following the ‘Protestant Reformation’ to the present day, and which outline a convergence between religious questions and political ideologies that at first sight seem to be separate or totally foreign.

These events, which may seem inspired by simple historical dynamics, may have seen instead the 'extraordinary participation' of entities, described also in religious texts, which in their own way and 'in negative' participate in religious life.

Of the existence of these entities there is a visible trace in our planet, since ancient monuments such as the Egyptian Pyramids or many other archaeological sites could not have been built due to lack of necessary technologies (even the Pyramids would be difficult to reproduce in part today). This fact would lead to the existence, from time immemorial, of non-human 'entities' (and of 'angelic' nature) that would also possess powerful instruments of which there is only an indirect trace.

Christianity, by its very nature, does not show off technology, in the sense that Jesus did not instruct his to 'use' this kind of tools to convince someone (although Moses and Aaron used technologies and the same 'Ark of the Covenant' is a powerful electro-magnetic generator), but the manifestations of the supernatural in Christianity are related to the body or are the result of prayer (Jesus himself turned into an 'angel of light' when he transfigured - Matthew 17:1-8 - and of this particular ability there is also traces on the "Holy Shroud"). All this to say that Jesus asks to face this technological challenge, paradoxically, also and above all with the instruments of faith (prayer and understanding).

The interpretation of the "Third secret of Fatima"

As for the ecclesial aspects involved in the Fatima affair, which - as we have said - went through the whole of the twentieth century, a particular echo has been the

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question of the presence, the number and the content of the "Fatima secrets" which, in the tradition of previous Marian apparitions (the most recent of which was the 'La Salette' of 1846) 'provided' the delivery to each of the visionaries of a secret, to be kept or communicated in due course according to the directions given by Our Lady. To this same plot the "ambiguous appearance" of Fatima has not escaped, in which the woman appeared to the shepherds would have given them each a secret to be revealed later and which would have concerned issues relating to the life of the Church and the world.

These secrets have been variously managed and partly revealed; the third of these messages, attributed in the management to Sister Lucia, who was among other things the only survivor of the three visionaries of Fatima, concerned precisely the part related to the "disasters" foreseen in the future of the world and of the Church.

The content of the "third secret" has been speculated for decades, until the Vatican, on the threshold of the inauguration of the new historical phase represented by the political unipolarism following the collapse of the Soviet Union, in the jubilee year 2000 communicated, in a press conference, the results of the publication - and therefore part of the "publicity" - of the missing part of the so-called "third secret of Fatima". In this text, readable on the Vatican website, which partly contained autograph letters attributed to Sister Lucia, are described with clear tones of definitiveness what would have been the 'deliveries' related to the subsequent historical phase while the 'clouds' would have at that point only the past, which had just been spent.

The publication of this text, considered 'secret' but later subsequently unveiled, would have definitively closed the historical 'quarrel' represented on the one hand by the content of the revelations, on the other by the type of interpretation of history that the events of Fatima have implied.

So, it would seem that the story, in fact, ended in the year 2000 (a period in which it was considered "paradigmatic" the essay by the political scientist Francis Fukuyama, who spoke in fact of the “end of history”, according to the US foreign policy paradigm), an among other things 'round' that, unlike the homologous year of the previous millennium which had instead inspired, those yes, unfounded fears about the arrival of the "end of the world", was characterized by a substantial optimism for the end of the "storm by antonomasia" of history, that is Soviet (former) communism, a "history" that would have begun at this point only with the "October Revolution" of 1917.

A partial denial of this rather optimistic interpretation, the United States inaugurated the following year in 2000 a new season of "wars of terror", which began with the

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attack on the twin towers of New York and continued with the attack on Afghanistan (2001), considered the starting point of the Islamic terrorists, continued with the second war on Iraq (2003), still partly under way, while the recent war in Syria (2011) would be part of a further phase, which sees on the other hand, the attempt to establish ‘new’ state structures in the territory of the Middle East, which go in this case in the name of ‘Islamic radicalism’.

The aspect of the ecclesial crisis, which had already been announced at La Salette in 1846 and confirmed to Leo XIII in 1884, remains unsolved.

After World War II in 1947, right at the beginning of the ‘cold war’ and a year before the fateful year 1948 that would have seen a titanic clash between pro-communist and pro-American forces, the preaching activity had begun of a former or perhaps still a communist converted to Catholicism, that is Bruno Cornacchiola, protagonist of the apparitions of the "Tre Fontane".

The ‘ecclesial question’ therefore remained unresolved.

On the 13th May 2000 at the Vatican, Cardinal Ratzinger - at the time Prefect of the Congregation for the Doctrine of the Faith, the body that oversees the doctrinal and theological aspects of the faith - unveiled the drafting of the ‘Secret of Fatima’ in a long report readable on the same page of the Vatican site, which was necessary, on the issue of 'Marian apparitions', to distinguish between ‘public revelation’ and ‘private revelations’.

The difference between the two types of communication is both level and content. The first indicates the actions of revelation directly desired by God and addressed to all humanity, and which have found their typical expression in the text of the Bible.

It is not a question of intellectual communications alone, but of a dynamic process that involves history, their process of interpretation and their own actualization and realization. It is a process of unveiling that concerns both the understanding of reality and the progressive revelation of the mystery of God.

In this regard, the "Catechism of the Catholic Church" states: «Even if Revelation is complete, it is not completely explicit; it will be up to the Christian faith to gradually grasp its full significance over the course of the centuries» (point 66 - here is available the Catechism of the Catholic Church).

The Holy Spirit, delivered to us by Christ, guides us and opens us up to knowledge. Cardinal Ratzinger also cited the famous expression of Pope Gregory the Great: "Scriptura crescit cum legentes", "Scripture grows with its reader" (C.C.C. No. 94 - S. Gregory "In Ez." 1, 7, 8).

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The ‘private revelations’ include instead the visions and revelations that took place after the editing and publication of the New Testament, and therefore they are the category in which the ‘Marian apparitions’ are included.

The role of 'private revelations' would not be to 'complete' the definitive Revelation given to us in the Scriptures, but to help live it more fully in a given historical phase (The Catechism No. 67).

Thus the ‘primacy’ of biblical revelation is reiterated with respect to private revelations, Scripture which represents 'in nuce', in its guidelines especially for the 'last days', the whole history of salvation.

In order that a 'private revelation' can be considered valid and approved by the Church, citing the Flemish theologian E. Dhanis (in "La Civiltà Cattolica" No. 104 of 1953), it must contain the message that includes nothing that conflicts with the faith and good morals, that it is lawful to make the content public and that the faithful are authorized to give it their own adherence in a prudent form.

When a 'private revelation' becomes autonomous and places itself as a 'better plan of salvation' with respect to the Gospel, it is evident that it can not come from the Holy Spirit.

This does not exclude the possibility that a ‘private revelation’ may put “new accents, bring out new forms of piety or deepen and extend them to the old”. But in all this it must however be a nourishment of faith, hope and charity, which are for all the permanent path of salvation.

How could ‘private revelations’ be classified from Scripture? What would be their theological category?

The oldest letter of St. Paul that has been handed down to us - notes Cardinal Ratzinger - perhaps the most ancient text of the New Testament, namely the First Letter to the Thessalonians, seems to offer a clear indication. The apostle Paul says: «Do not extinguish the Spirit, do not despise prophecies; examine everything, keep what is good» (1 Thessalonians 5:19-21).

At all times the Church is given the charism of prophecy, which must be examined and therefore can not be despised.

Theological anthropology for Ratzinger would distinguish between "three forms of perception or vision": vision with the senses, that is, external bodily perception; the inner perception and finally the spiritual vision (also called 'visio sensibilis', 'visio

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imaginativa' and 'visio intellectualis' respectively). In typical ‘Marian visions’ it is not about phenomena that is related to the perception of the senses: the images and the figures that are perceived are not found in the space outside the subject, but concern only the people to whom they address (this phenomenon occurred example for the children of Bruno Cornacchiola at the time of the first vision at the "Tre Fontane" Cave).

These kinds of apparitions are not "intellectual visions without images" that are typical of mystical experiences, but they are real images of bodies that appear in the outside world but then vanish.

These are real ‘objects’, which in turn speak to the soul, although they do not belong to our usual sensible world.

Joseph Ratzinger's conversation with Ingo Döllinger

After the publication of the ‘official’ part of the "Third secret of Fatima" in 2000, Cardinal Ratzinger, also as Prefect of the Congregation for the Doctrine of the Faith, held a private conversation with a friend and priest, Ingo Döllinger, to which he confided that not all the message of the 'third secret' had been made known, and that the part 'omitted' (we are still during the pontificate of John Paul II; Benedict XVI will rise on the papal throne only in 2005) would refer to an 'apostasy' within the Catholic Church, the promulgation of a 'bad Mass' and then a 'bad Council' (here the explanatory article).

The anticipation, which was still historically premature in the year 2000 because during the pontificate of John Paul II the bar of the doctrine was held firm by the very Cardinal Ratzinger as Prefect of the Congregation for the Doctrine of the Faith, he had the tone of the true and its own 'prophecy' on the future, since it was not yet clear in what way and with what kind of ecclesiastical maneuvers it would have been possible to follow that kind of prediction.

Cardinal Ratzinger, however, kept us from leaking his fears, which had not been the subject of public communication because obviously it was not yet possible that someone, in some way, could follow up on those projects.

Of the current crisis of the Church, which remained largely underhanded because the recent controversies or the ‘Viganò dossier' for example are only the external manifestation of a deeper unease, which concerns the role and status of the Catholic Church in today's world, we know yet little, at least in the 'mainstream' information

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that has positively welcomed the beginning of the pontificate of Bergoglio, indicating it as the 'necessary pope' that could put the 'final seal' on the long series of reforms begun with Vatican Council II and continue with an indiscriminate opening that has the flavor of a substantial "break the lines".

In this regard, the anticipations on the promulgation of a "bad Mass" (an even more radical project than the elimination of the Latin language and the ‘coram populo’ celebration already introduced by Pope Paul VI) are partly current, as well as in the weeks It was also rumored to be a project of "Vatican Council III" which would probably have the task of opening the doors of Catholicism even more to a syncretistic and increasingly relativistic dimension of the Christian faith.

Therefore, it was not imprudent on the part of Cardinal Ratzinger to feel fear for this project to be realized, nor that it was unrealistic to think that in the future someone could follow up in some way to that kind of 'prediction'.

And therefore not everything had been said about the "third secret of Fatima", nor are the reasons why, for a long time and still, the intention of denying the gravity of the predictions present in those messages is still unjustified. The last prophecy of the Holy Lady would in fact foresee "the triumph of her Immaculate Heart" and the establishment "of one Church, one faith, one baptism" in Jesus Christ.

The text of the "third secret" should have been made public already under the pontificate of Pope John XXIII in 1960, according to the precise indications of Our Lady. But this did not happen by the will of Pope Roncalli and his successors, including Paul VI who denied his authorization to disclose the 'secret' in 1965.

This section was intended for reading by the single pontiff, who had both the possibility to know its contents and possibly the right to give public communication.

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THE MARIENFRIED MESSAGE

One of the most recent apparitions but not yet considered official by the Catholic Church is that which goes by the name of Marienfried, the German town where the Holy Lady appeared in 1946.

The novelty of this apparition, which presents elements of continuity and difference with the previous ones - as is typical of a 'progressive' revelation - is, besides for example the precise temporal succession with those of 'La Salette' (a century later) also an integration with other interventions of the Lady in the political field: she in fact in Marienfried to the visionary Barbara Reuss taught to recite the Rosary "for the Fatherland", identifying in this ideal a positive element in the contemporary political configuration, which would at this point desired or thought by God (it could correspond to the continuation of the foundation in 70 Nations of the world represented by the descendants of Noah listed in chapter 10 of the "Book of Genesis") to whom to dedicate the prayer so that it realizes its subjectivity. Why does Our Lady invite to pray "for the Fatherland"?

We know that, for example, the birth of the national states in the mid-nineteenth century determined, due to the progressive pushes of differentiation and conflict of identity type, the outbreak of the First World War.

In this case, however, the sentiments of patriotism led - or were exploited to this end - to an enormous conflict, almost of a planetary nature, which also saw the 'irruption' in public life of the masses through enlistment to the front of all adults of combat age, and therefore did not perform as a professional activity that of the soldier. What then is the historical dynamic underlying this solicitation?

The national states in Europe, whose birth process begins in the thirteenth century with the first nucleus of France and England, were consolidated in particular in the mid-nineteenth century, immediately after the end of the "Holy Roman Empire" dissolved in 1806 with the abdication of Francis I of Habsburg, his last emperor, and the subsequent end of the unrealistic Napoleonic attempt, with the consequent rearrangement decided by the Congress of Vienna of 1815, which however respected the new borders of the states determined during the Napoleonic domination. Therefore, if there was a political 'defeat' of Napoleon's neo-imperial project, the result that remained permanently - maintained as such by the sovereigns who came to power after the Congress of Vienna itself - was the redefinition of the political borders of the new European states, whose main identity was not the belonging to the Christian empire or the dependence of the sovereigns on the emperor, who was nominated or confirmed by the Pope, but a complete autonomy both from the point of

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view of the legitimacy of power, which was now based partly on the vote in part on the census, which from the ideological point of view, since the identity of the States would now be based on the process of secularization started with the Italian "municipal movement" of the fourteenth century and continued with Humanism, the Renaissance, the cultural redefinition effected by the Enlightenment in the mid-eighteenth century, which in turn constituted the 'cultural basis' for the first ‘bourgeois revolution’ represented by the French Revolution, which overthrew the papal monarchy of Louis XVI and established the first democracy with a lay inspiration.

In this process the progressive redefinition of the structures of the European society was ready, which abandoned, even on the thrust of the innovations from the economic-productive point of view (think about the industrialization process and the consequent urbanization) the medieval structure of the company, characterized from the prevalence of the rural economy which was the background of the Christian ideal, to give life to a new phase characterized by a constant movement of urbanization, with the abandonment of the millenary life in the countryside by the peasant masses and the movement in the city, become the new natural habitat of man, progressively and fairly quickly. So this is the new context, inaugurated in the mid-eighteenth century first in England and then in France and perfected in the second half of the twentieth century, when the improvement of the democratic system was added to the necessity of post-war reconstruction the right to vote, now the prerogative of all adults, without distinction of sex, nationality, wealth or race.

This long phase of transformation has been characterized by a process of substantial de-Christianization of cultural structures; since the foundation of power was no longer the monarchies of divine right, indicated in part by the pope and in connection with the imperial authority, which from the ninth century moved in parallel and sometimes overlapped with the pontiff, it was necessary to build a new base of consensus, which was identified in part in the people as political subjectivity but especially in the new bourgeois class, which was or would replace the aristocracy that throughout the Middle Ages had represented the social class that served as ‘shoulder’ to the papal power in the organization of the State, of the apparatus of war and in defense of the faith.

This new social class, which had found a ‘forced ally’ in the people, slowly tore away from the fiscal control of the aristocracy and the ideal of the Church, was eminently secular and anticlerical, as well as in fact anti-Christian, so that this whole process of emancipation economic and political-liberal found its main foundation in

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emancipation from the Christian religion, seen in fact as a ‘straitjacket’: the whole process of secularization started in Europe in the fourteenth century - and for example Dante, considered a Christian poet, was instead a typical representative of the new 'hybrid' social class of intellectuals - has this very strong a-religious character, and therefore both civil and socio-economic rights in this new configuration are inextricably linked, at least in this vision, to their particular 'sign'.

This split between the setting of socio-economic structures and Christian religiosity has inevitably led to a strong conflict with the papal power, which took place first with the overthrow of the French monarchy of Louis XVI, then with the forced dissolution of the Holy Roman Empire, with the rise of the Napoleonic kingdoms and the ‘sack of Rome’, the abduction of a pontiff, the birth of the Jacobin republics, a progressive process of secularization and downsizing of the Christian presence in the new States, to reduce the territorial domination of the pontiff, who had to accept the loss of the Papal State to the advantage of Italy in 1861 and of Rome itself in 1870, obtaining the partial restitution of sovereignty over the Vatican City alone in 1929, when the fascist, powerfully esoteric and non-Christian government attempted to reduce its presence of the Catholics who in part had tried to prevent the rise of the same fascists with a first attempt at alliance with the socialists, stopped and then permanently interrupted with the ‘March on Rome’ of 1922.

Only in the second post-war period, in Italy, the Christian Democrats (‘Democrazia Cristiana’), even though it constituted – under tracing - the process of European integration, would try to restore a new centrality to the Christian message. The last pontiff of this cultural phase was Pius XII, who died in 1958 the year after the formal process of European integration began with the signature of the ‘Treaties of Rome’ of 1957.

At that time, therefore, Europe was already in the process of being established and the Countries, even the Western ones, were divided by the ‘class struggle’ constituted by the opposition between the conservative and pro-Western alignment and the social-communist parties, traditionally and historically close in Moscow, characterized by the Marxist inspiration that was both anti-religious and often anti-Christian.

In this dilemma, ‘built’ by the designers of the new European identity initiated in France with the Enlightenment, fits the drama of (italian) Catholics, formally co-opted at least unofficially in the ‘Christian Democrat’ lineup, which referred to Catholic values in private life and embraced, in fact, the capitalist line-up led in foreign policy by the United States of America, which instead was a Country that was

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in fact guided by Freemasonry. The US had forced the closure of the Second World War inaugurating the ‘atomic era’ with the bombing of Hiroshima and Nagasaki in 1945, while the other part of the political deployment was represented by the social-communist parties, led by the Soviet Union and supported by the communist parties also in Western Europe. The ‘social’ and religious question was in fact ‘frozen’ in this irreconcilable difference: to formally belong to the capitalist group that ‘coopted’ the ranks of Catholicism within it or choose civil disobedience by paying with marginalization and leaving the ecclesial world.

It is probable that this same conflict was also ‘designed’, that is thought and wanted, given that Marxism was born with a strong a-religious or anti-religious connotation (at least in the Marxian version), and in the Bolshevik Russia itself the process of collectivization went hand in hand with that of emancipation from religion. What appeared strange or spurious was the 'forced' juxtaposition between a political line that referred to the values of social justice and a religion that actually preached equality before God and a 'new Christian identity' that could be the factor constitutive of a man 'recreated' in Jesus Christ.

It is probable that the ‘traditional’ alliance between a part of the high clergy and the ruling classes and the other, the perception of the ‘strength’ of the papal power perceived as alternative to that or of the masses or of the Communist Party has contributed to nurture this conflic.

Thus, as the French Revolution had challenged the domination of the Church in the social world, Marxism in turn wanted to eradicate social concepts from their religious background.

In Europe, in fact, Marxist philosophy was born in part from a branch of Hegelian philosophy, the so-called ‘left’ of Feuerbach, which was in itself acutely anti-religious and with results already partly nihilistic.

It is possible to see the confusion of a series of dilemmas, real or created ad hoc, to definitively check the idea of social peace and that between States. And in fact, the twentieth Century was terrible from every point of view, lived - especially since the second post-war period - with the permanent nightmare of the ‘total nuclear war’ to which we actually arrived several times closer.

In this, therefore, the presence of 'Marian indications' may have helped to interpret the historical-political framework, at least as regards the clergy and that part of the

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faithful who can listen to them, to interpret the future and understand what fold they can take events.

Even these appearances by Marienfried as those of La Salette contain a strong apocalyptic message. The invitation is to conversion and penance, together with an 'alert' launched on the satanic plans on mankind.

It seems that the Marian shrine of Marienfried, even in the absence of official recognition by the Holy See of the apparitions, is already a destination for numerous pilgrimages that bring spiritual fruits with them. This is often a confirmation, along with healings (as happened also for the apparitions of 'La Salette') so that we can clearly confirm the veracity of the apparitions.

Marienfried's seer, Barbara Reuss, was solitary and inclined to meditation. She remained an orphan at the age of 14 and had to look after the family. In that same year, December 8, 1938, she consecrated herself to the Virgin Mary following the devotion of Luigi de Montfort. In 1939 his father remarried and Barbara was able to follow her own vocation. After the heavenly apparition she witnessed, she developed some special mystical gifts such as the ability to atone for the purging souls, to perceive the condition of mortal sin of the faithful who approached them, to relive the passion of Christ bringing also “invisible stigmata" from 1947 to 1950.

However, she was kidnapped from 25 to 28 March 1950 by a satanic sect that subjected her to blasphemous rites, with the intention then to kill her. Barbara was saved thanks to the repentance of a member of the sect who freed her and brought her home. Entrusting herself completely to God with regard to her vocation, she married in 1952. She became the mother of five children and led a life as a lay woman as a wife and mother, engaging in the parish with her husband. She got sick and died in 1996.

Barbara got the first apparition on May 13, 1940 (on the same day as the first official appearance of Fatima) and three subsequent appearances on April 25, May 25 and June 25, 1946 (three appearances then and not six like in Fatima).

During the Second World War, the town of Plaffenhofen had been spared from the bombings and for this the parish priest Humpf had vowed in 1944 to build a votive chapel of thanksgiving. Thanks to the offerings of the faithful, the church was built and inaugurated as early as 1947, placing within it the image known as the "three times admirable Holy Lady". In 1972 a larger church was consecrated, necessary to accommodate the growing number of faithful. However, the church was desecrated in

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1970 with the removal of the tabernacle containing 200 hosts and other damages. A fire destroyed it in 1973 along with the image of the Madonna that was preserved there. A new church was built and consecrated in 1974. The icon of the Madonna called "Three times admirable" was also restored.

The first meeting between Barbara and the Lady of Marienfried took place on May 13, 1940, the anniversary of the first appearance of Fatima and Pentecost Monday. Barbara was walking in the woods of her father who was adjacent to Pfaffenhofen. The day before she had lost a rosary chaplet and was walking the path again in the hope of finding it again.

During the journey she wondered what mysteries of the Rosary she still had to recite when suddenly a 'Beautiful lady' joined her, saying: "You are thinking that crown you must recite, I want to teach you another Rosary, and so we will pray together". Barbara asked her: "How come you know my thoughts, who are you?". The Lady replied: "It is not important to know: if you will recite this Rosary with care, you will learn to know me better". The Lady thus taught her the “Rosary of the Immaculate”. In this Rosary, after the usual mysteries, the following invocations are recited, one different from the other after each ‘Ave Maria’ of the five different mysteries: "For your Immaculate Conception, save us!", After every ‘Ave Maria’ of the first mystery; "For your Immaculate Conception, protect us!", for the second mystery; "For your Immaculate Conception, guide us!", for the third mystery; "For your Immaculate Conception, sanctify us!" for the fourth; "For your Immaculate Conception, govern us!" for the fifth.

The Holy Lady then proposed to Barbara to recite the Rosary "for the Fatherland", while the Second World War was raging, saying: "For your Immaculate Conception, save our country!", and so on for the five mysteries that it is always good to indicate an intention of prayer, remembering for example a specific person or community for which to pray. Barbara noted a strange ‘detail’: the Lady did not pray the whole Rosary but simply recited the 'Our Father' and the ‘Gloria’. At the end of the prayer the Lady went away.

Barbara was struck by the beauty of the woman's face, full of purity and goodness and, although she did not understand what she was, from that day began to recite the ‘Rosary of the Immaculate’. She told the story only five years later, confiding in her friend Anna Humpf.

Anna was the sister of the new parish priest, Martin Humpf, who had entered the parish of Pfaffenhofen on 29 September 1943, the feast of St. Michael the Archangel. His sister Anna helped him to lead the house but also to take care of the village's

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female youth by educating them to 'Marian virtues'. However, since the persecution by the authorities of the Third Reich was threatened, she organized singing courses to justify meetings with training-educational purposes.

Being in times of war, the parish priest in 1944 launched the idea of making a vow to Our Lady: if she had protected the parish of Pfaffenhofen, the faithfuls would build a chapel in honor of the Virgin.

The nearby city of Ulm had already been bombed and the sky was continually furrowed by menacing planes. When the war ended, it was found that the town of Pfaffenhofen had been spared from destruction, as the bombs that had been launched had fallen into the peripheral forest without exploding.

At that point it was decided to look for the land on which to build the chapel. On April 25, 1946 the two girls, Barbara and Anna, went with the parish priest in the woods to choose the most suitable place and chose a specific clearing that began to remove the scrub. Anna then told: "Barbara was working on the left, a meter away from me. Suddenly she raised his head, straining his ear: - "Someone called me". - I [Anna] had not heard anything - "But yet…" -; Barbara ran to the woods, stopped, so I could still see her, and I realized she was talking and looking as if someone was standing before her. I did not pay attention and continued to work. Barbara returned after a few minutes and told me, radiant and enthusiastic: - "Have you seen the Lady? She is the lady I saw then [6 years before] and who taught me the ‘Rosary of the Immaculate’. I never wanted to know who this lady is, but she did not tell me... ". I [Anna] replied that I had not seen anything, and that I had not paid any attention to what was happening. We continued to work hard to get the weeds around a tree. After about half an hour, Barbara told me: "Now call me again". I said, "Who?" - "It must be that lady", Barbara replied. She was still called a third time. I said, "Go and stop if she calls you". "No, I will not go", Barbara said, "because she talks about things I do not understand, she has to talk to me so that I understand". Anna insisted: "If someone has called you, you must go". Then Barbara walked away five or six steps to the right, stopping and talking to someone whom we did not see. My brother (the parish priest) told me in a low voice a bit annoyed: "What's wrong?". I did not say anything before; then shaking my head, I listened to what Barbara was saying: "But who are you? Where do you live?". Barbara shook her head, as if she did not understand. "I do not understand what she says". "And how do you know it? Yes, it happened six years ago: it was the Monday of Pentecost", replied Barbara (here she referred to the episode of the ‘Rosary of the Immaculate’ that happened in 1940). Then the Lady listened again and replied: "Yes, it happened exactly a year ago when

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the Americans arrived". She listened again for a moment. My brother asked me in a low voice: "What's wrong with Barbara?". I replied: "She see something that we do not see". This time she was about four meters away from us, watching and talking. Then she turned back, and said in a sure tone: "But this time you too have seen it!". The parish priest said: "Who?" - "But the Lady! - Barbara said - She was standing there, you must have seen her too!". We shook our heads saying: "We have not seen anyone". Barbara worried and said, "But here, in this place, she was right here!". And she showed us exactly where the woman had appeared. "I certainly did not see a ghost! She would have said something to you too". - "What?", I answered. "The peace of Christ be with you and with all those who pray here", Barbara said. "I repeat that we have neither seen nor heard anything". "Certainly not! - Barbara said - I am sane and I know very well what I saw!". And she was very irritated with us. At that moment five or six girls from the group arrived and, after their work, they wanted to help us prepare the place for the construction of the chapel. So only the next day Barbara told all the things that had happened. The following week we reflected on the name to be given to the chapel, and came up with the proposal to call it: ‘Marienfried’, i.e. the ‘Peace of Mary’. This name was chosen thinking of the silence and tranquility of that corner of the forest, the burning desire to feel a real peace, and especially thinking of the words of that Lady: "The peace of Christ be with you and with all those who pray here".

Barbara referred to the parish priest Humpf, Anna's brother, word for word the conversation she had with the lady who had appeared before and whom they had not seen nearby. The text of the message was particularly complex but Barbara remembered it word by word.

Here it is: "I am the Sign of the living God, I imprint the Sign on the forehead of my children, the Star will pursue my Sign, but my Sign will win the Star, I will establish peace where confidence is greater, and where we teach men that I can do everything with God. Then, when all men believe in my power, peace will come: the peace of Christ be with you all and with all those who pray here".

The parish priest was sure that it was the Holy Lady, while Barbara still had no clear idea of who she was.

The Holy Lady in this message is presented as a ‘Sign’: in this way is indicated for example the 'Virgin of Revelation' in Isaiah 7:14 («Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel», one of the main steps mentioned to demonstrate the prophecies concerning the birth of Jesus of Nazareth), and in the same way is indicated the

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'Woman clothed with the Sun' mentioned in the “Book of Revelation” and traditionally identified with the Holy Lady (Rev. 12,1: «A great sign appeared in the sky: a woman dressed in the sun, with the moon under her feet and, on her head, a crown of twelve stars»).

There is also talk of the 'Star' that indicates the Enemy, Satan, as in Revelation 9:1-12 we speak of ‘star of the abyss’: ([the seer John speaks] «And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.And they had hair as the hair of women, and their teeth were as [the teeth] of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months. And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon. One woe is past; [and], behold, there come two woes more hereafter" (King James Bible).

What is this 'Star'?

The iconography of the Star is very present and is not just a symbolic reference. It seems that it is a star present in our sky but apparently invisible. It is possible to look at it, and notice its presence, only at certain moments, in particular during the 'eclipses of the Moon', when this is darkened for a shorter or longer time (usually a few hours) and is characterized by a reddish color, which is usually attributed to a phenomenon of light refraction.

This eclipse is also attributed to the Earth which, in its (supposed) alignment at the center between the Sun and the Moon, would exercise its 'shadow' on the satellite.

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Therefore, what we see would be rightfully the shadow of the Earth projected on the Moon. In reality it is not so, for an apparently minor reason for which, for example, Our Lady appeared to Sister Labouré in 1830, standing on a semispherical surface.

This planet (the ‘Star’) was very well known in antiquity (the ancients had a remarkable astronomical culture and used to attribute to the stars - as is still partly the case - an influence on our destiny: this is what we do today for example through the horoscopes) and still could be known only to a small circle of amateurs and observers.

In the past, the planet was known as 'Nibiru', the red star thought to be home to 'Anunnaki', that is to say deities with exceptional powers that have colonized Mesopotamia for example. The relationship between this star and the 'Anunnaki' was certain: they would have come from there.

This fact has also determined a close ‘hunt for the stars’ by the astronomers to identify in some way the existence and place of permanence in the sky. Instead it seems to be part of the nearest sky, and we also have a recent experience (for example determined the 'lunar eclipse' of August 2017).

What is the strangeness? Its 'invisibility' is due to the opacity or transparency that actually determines its 'camouflage' in the sky. It seems, however, that it has a 'double face', because it turns black when it is facing us (or at least it looks like at night) while it shows a red face towards the outside of the sky, which then reflect on the Moon determining precisely the reddish complexion.

This star is also known in pairs with another star, blue, and both stand out in various ways on the flags of various state organizations and not. The two stars, red and blue, are also known in Indian Vedic astrology, in which they are respectively referred to as 'Ketu' (the red one) and 'Rahu' (the blue one). It is possible that they could be the two stars, the 'Red Kachina' and the 'Blue Kachina', which are mentioned in the stories of some North American tribes.

The 'blue star' could also be Sirius (another famous star to be a supposed 'home of aliens'; note in this regard the tales of the Dogon tribe in Mali, which narrate the existence of a binary star system with ‘Sirius A’ and ‘Sirio B’, in the same way it is also possible that the twins of the ‘Capitoline she-wolf’ indicate this star system) and is also present in the heraldry of many institutions, referring to the fact that the stars represented example in the flags - and that are many even if today we do not have a particular astrological culture that allows us to distinguish them - have other meanings besides the more classic 'Kantian' concept evidently.

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This is why Our Lady would name the 'Star' in her message, because if that star did not exist or had no special significance regarding faith, this quotation would represent a mystery more than a clarification: since it would be the seat of 'demons', that is, of decadent angels who live in those places and that could have there also some 'bases', from which they could fly in the sky and on which ‘UFOs' could reside.

The planet 'Nibiru' is also mentioned in the "Book of Revelation”: it would be referred to as 'Absinthe' (which is also the name of a poison) and is reported in Rev. 8:10-11 : «The third angel blew the trumpet: a great star fell from the sky, burning like a torch, and struck a third of the rivers and the springs of the waters. The star is called Absinthe; a third of the waters turned into wormwood and many men died because of those waters, which had become bitter». It is therefore possible that the star mentioned is 'Nibiru'.

The existence of this star is probably implied and it is alluded to in another more ancient biblical passage, reported in the "Book of Proverbs", in which, in an allegorical way, alludes to the existence of this star, indicated with the features of ‘foreign woman’ (evidently in the skies), and this would also be confirmed by Our Lady in Marienfried's message, when She speaks of the contrast between her and precisely ‘the Star’. We know that in the lunar eclipses 'Nibiru' would cover the Moon itself, and since the Holy Lady is often represented as ‘the Moon’, here is the identification of that star in 'Nibiru' could therefore be in this confirmed biblical passage (we will see later that there is another Marian apparition that confirms this even more our hypothesis).

Here is the passage from Proverbs 5:1-16: «(...) your lips guard science. Truly the lips of a stranger ooze honey, and the viscid of the oil is on her mouth; but in the end she is bitter like wormwood, pungent as a double-edged sword. Her feet descend toward death, her steps lead to the realm of the dead, because she does not care about the path of life, her paths are lost and she does not realize it. Now, children, listen to me and do not stray from the words of my mouth. Keep your path away from her and do not go near the door of her house, so as not to put your honor and your years at the mercy of a cruel man, so that your goods and your labors may not be satisfied with your goods. do not end up in the house of a stranger and you must not groan at the end, when they spoil your body and your flesh, and you must say: ‘Why have I hated education and my heart has despised correction? I did not listen to the voice of my teachers, I did not listen to those who instructed me. I almost found myself in the height of the evils in the crowd and at the assembly’. (...) Drink the water of your

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cistern and the water that gushes from your well, so that your springs will not be poured out».

Note in these passages some references: the reference to science (i.e. knowledge), the oil (we will see later that this element is present in a new Marian manifestation following Marienfried), the ‘bitterness’ that this seduction would eventually bring with it, the reference to the double-edged sword (or double-sided; note that one of the two hearts of Sister Labouré's ‘miraculous medal’, that of Mary, was pierced by a sword, while the planet 'Nibiru' would have just 'two faces’; a 'lance' - with a two-sided blade, that of Longinus - hit the side of Our Lord on the cross, the dagger - a gladius - is present both in the story of Bruno Cornacchiola and, in fact, in an ecclesiastical logo that also contains ‘in nuce’ the representation of a Star and three nails, which would not be just the nails of the cross); the fact that this ‘foreign woman’ (the Star) points her feet towards death (that is, leading to the underworld, in the ‘miraculous medal’ of the Labouré the Holy Lady crushes the serpent, which instead leads right to the underworld); "Her steps (the paths, the plots of the 'woman') lead to the kingdom of the dead", "she does not care about the way of life" (we remember - the science - that Jesus will say of himself "the way, the truth and life"- Gospel of John 14:6); "Keep your path away from her and do not approach the door of her house"; "That the strangers should not be sated with your goods, and your labors do not end up in the house of a stranger, and you must not groan at the end, when they spoil your body and your flesh, and you must say, 'Why have I ever hated education and my heart has despised the correction?'": here the reference is to the virtues that, as goods, we risk to remain lost forever; "Drink the water of your cistern and the water that gushes from your well": here the reference could be an anticipation of the figure of Christ, who said similar words in the meeting near the well with the Samaritan woman ("foreign woman" par excellence for the Jews of the time): "He who will drink of the water that I will give him, will no longer thirst forever. Indeed, the water that I will give him will become in him a source of water that gushes for eternal life" (Gospel of John 4:14).

So there is the comparison between the ‘foreign woman’ (the Star that leads to the underworld), the 'citizen of heaven' (Our Lady) and the water that gives life (Jesus). Christ also says in the story, addressed to the Samaritan woman: «Go and call your husband and come back here» (John 4:16).

Therefore, Mary speaks of a ‘sign’ that the disciples of Christ will carry (invisibly) on the head, the sign that is present in the “Book of Revelation” to indicate the 'disciples of Satan' (the mark: «It [the beast, Satan] makes sure that everyone, small

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and big, rich and poor, free and slaves, receive a mark on the right hand or on the forehead», Rev. 13:16. It could be a reference to the practices of facial recognition (Qr code, scan) or via microchip (to be placed on the back of the hand).

«My sign will win the star», says Our Lady in Marienfried's message. This "final victory" will follow "peace".

On May 25, a month after the first meeting in the woods, Barbara and Anna returned to the scene of the apparition. It was afternoon and they gathered in prayer. At one point Barbara saw an angel pointing to her to look to the right. The seer then saw the Lady, which she later said: "She was dressed all in white, she wore a white cloak, like a shawl, her hair was dark, divided in the middle, and her eyes were also dark eyes and from all the face radiated a lot of clarity, brightness, candor and a great goodness". The dress with which Our Lady presents herself at Marienfried is similar to that shown by the 'woman' at Fatima, who wore a white dress (but short) in turn surmounted by a white cloak, both decorated with gold thread.

At this point in the meeting Barbara's eyes 'recognize' that she was the 'beautiful Lady' and shouted: "Maria!". Mary began to speak to her: "Yes, I am the Great Mediatrix of all graces, in the same way that the world can not find mercy with the Father except for the sacrifice of the Son, so you can not be heard by my Son that through my intercession".

In this passage, Our Lady reveals her necessary role as mediatrix between Christ-God and men. She also indicates the title with which she wants to be called, namely "Mediatrix of all graces", clearly reiterating that in 1712 Luigi de Montfort - whose devotion to Our Lady had followed Barbara herself - had affirmed in his admirable “Treatise on the True devotion to Mary” who, like Jesus is the only mediator between God and men, so Mary is the only and necessary mediator between Jesus Christ and men.

Our Lady in Marienfried's message reveals: "Christ is so little known because I am not known. For this reason the Father pours his anger on the peoples, since they have rejected his Son. The world has been consecrated to my Immaculate Heart, but this consecration has become for many a terrible responsibility".

In this passage the Holy Lady would give two precise indications: the divine punishment would be the 'second world war' (already the Lady to 'La Salette' had warned about the correlation between disobedience and punishment), and there is also a reference to the consecration of the world and of the Church to the "Immaculate Heart of Mary" which was made by Pope Pius XII in 1942.

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"I ask the world to live this consecration. Have unlimited trust in my Immaculate Heart! Believe me, I can do everything with my Son!": here Our Lady announces and reiterates, in fact, her role as a mediatrix.

Evidently the Lady here makes a "double revelation": it is possible on the one hand that the intensification of her presences and the quality of her messages must be related to the affirmation of her role as a "mediatrix", Trinitarian we could say, between Christ and men, and that his appearances multiply precisely because of the need to underline this novelty.

"Put my Immaculate Heart in the place of your heart stained with sin, and then I will be the one who will draw the strength of God, and the love of the Father will again reproduce in you the perfect Image of Christ. Let my prayer be fulfilled so that Christ may soon reign as King of Peace!", says Our Lady in Marienfried.

Our Lady proposes "an exchange of hearts", just as in the 'miraculous medal' of Sister Labouré the two hearts of Jesus and Mary were already present in the image: this very mysterious process which takes place through a 'consecration' leads to a species of "substitution of divine identity": Our Lady slowly acts in us, teaches us the will of God and, with habit, we learn to be like her and to acquire a “new innocence” (the new immaculacy we could say).

It is as if the historical fall constituted by 'original sin', which has determined the entrance of evil into the life of men and women, at this level is 'eliminated' from the mind and therefore we can look back at the world as if it were 'deprived' of original sin. What Jesus proposes with baptism, 'rebirth in spirit', in Mary becomes a real 'substitution of the heart'. It may be an 'extraordinary measure' taken (by her? By God?) since She has had to intervene several times to finally communicate it to us.

It is therefore possible that this novelty and 'replacement' of the Holy Lady to Christ ‘precedes’ a new role acquired by Jesus, who is no longer a mediator.

Here is the confirmation of the new ‘dimension’ of the Trinity: "The love of the Father will again reproduce in you the perfect Image of Christ". Therefore, Our Lady becomes mediatrix with God so that she can restore, through her, the image of Christ-God in our heart, and therefore we can know him again.

After entrusting her with a secret, Our Lady finally said to Barbara: "The world must drink to the last drop the cup of divine wrath because of the innumerable sins from which its Heart is offended more and more ferociously and he will make more and more destructions, because he knows that his time is short, and because he sees that

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now many souls have sided under my sign". Here the discourse becomes clearly eschatological, not literal, between the "Star" and the abyss of the underworld, both would be the expression of the same entity.

Our Lady then speaked of the ‘apostles of the last times’ (to whom Luigi Maria de Montfort already referred, whose consecration had followed Barbara Reuss herself): "On these [on those who are consecrated to me] the Star has no power whatsoever, even if it can kill many. But it is precisely these victims offered to me that will increase my power, and will lead the small rest of the elect to victory for Christ. Some have already agreed to let my Sign impress upon them, and their number will continually increase". Here it is also probable that mention is made of satanic rites.

The 'apostles of the last times' are those who have chosen God and who have chosen the Holy Lady. "Make yourself totally available to me! Recite the Rosary! Do not ask for many material order grants! Now it is a matter of praying for something that is worth much more". So it seems that very important issues are at stake. "I want to act in hiding, like the great Mediatrix of graces! It is the peace of the heart that I want to grant you, but if you do what I ask of you. The peace of peoples can only be built on this peace. Then Christ will reign over all peoples as the King of Peace. "It is the conclusion therefore of the message, this invitation not to expect striking signs (at most 'private signs', lacking feedback and therefore can not be interpreted as addressed to all or as 'public apparitions') is an exhortation to look with the eyes of faith to the world, to see in it already the 'signs of the times': it is the peace of the heart, profound and permanent that only the intimacy of soul with God can give.

So the way to the Kingdom would pass for 'peace of heart', which means peace from sin, from distortions and imbalances: when "peace" has been accomplished then "Christ will return".

Our Lady instructs Barbara to refer her message to the world and the visionary, miraculously, while not taking note of anything, will remember perfectly everything that was said to her by Our Lady. She obviously predicts difficulties for Barbara in carrying out this task: "The devil can manifest such an apparent power, that all those who will not be deeply anchored to Me, will be deceived. (...) It is absolutely necessary to have a blind trust in me. Where men will not trust in my 'Immaculate Heart' the devil will be able to dominate, but where men will place my 'Immaculate Heart' in the place of their hearts stained with sin, he will have no power. My beloved children, they will be despised, but the devil can not do them any harm".

So it is the pre-announcement of persecution and also of a 'special protection'.

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After the long conversation between the Holy Lady and Barbara, the Angel addresses a prayer to the Virgin, invoking her as "Mediatrix of all graces". So the Lady blesses the two girls and then disappeared in a great light.

The third appearance of Marienfried takes place on June 25, 1946. This time the parish priest also accompanies Barbara and Anna to the Chapel. The three have maintained a rigorous public silence until then on the events that have occurred. Shortly after they are gathered in prayer, Our Lady comes again to Barbara and tells her: "I am the great Mediatrix of graces". The Father wants the world to recognize this task to His Handmaid. Men must believe that I, continuing to being the Bride of the Holy Spirit, I am the faithful Mediatrix of all graces, my 'sign' is about to appear, so the Lord desires, only my beloved children recognize it, because it manifests in secret, and therefore they glorify God".

"I can not manifest - she continues - now my power in the vast world. Now I have to retire with my children. I will perform miracles in the secret of souls, until the number of victims is complete. It is up to you to shorten the days of darkness. Your prayers and sacrifices will destroy the image of the Beast. Then I will be able to manifest myself to the whole world for the glory of the Almighty. Choose my Sign, so that soon the One and Triune God will be adored and honored by all".

The final battle against the devil is triggered as one enters the last time. This fight, of which we already know the outcome, since Christ has conquered the devil with His Resurrection, is carried forward first of all in secret, through the souls that Our Lady chooses by imprinting their own Sign, or conformation to His Son. It will be a battle that will require great availability and a spirit of sacrifice: the servants of Mary will have to entrust their lives, their intentions of prayer, and arrange themselves to be reparatory victims, or to suffer for all those souls that would otherwise be lost. Think of one of the messages that flowed into the "prophecies of Fatima" - "a great number of souls are lost and go to hell because there is no one to pray for them" - and we also think of Barbara's personal life, which was grace of living this gift of atonement on one's skin, offering prayers and sufferings for sinners and for purging souls. All of this brings out the particular character of the call that Our Lady addresses to her children: she wants an active participation from all of us, so that everyone takes part in the 'battle against Evil', at the school of Mary, which we could fully define "redemptrix".

"Pray and sacrifice yourselves to God through me! Pray always! Recite the Rosary! Ask the Father for all that you need through my Immaculate Heart! He will grant

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what you ask, if this will be in His greatest glory. Recite that Rosary, so rich in graces, of the Immaculate Conception, as I taught you [to Barbara]. With this Rosary, do not ask for material goods, but ask for graces for each soul, for your communities, for the peoples, so that all may love and honor the Divine Heart. Continue to honor the Sabbath dedicated to me, as I have asked. It is necessary that the apostles and the priests consecrate themselves particularly to Me, so that the great sacrifices that the Inscrutable wants precisely from them, being placed in my hands, increase in sanctity and value. Offer me many sacrifices! Make your prayer a sacrifice! Do not be selfish! Today the only thing that is valid is this: to offer glory and reparation to the Eternal".

And She continues: "If you put yourselves completely at my disposal, I will provide for everything else. I will load my children beloved of crosses, heavy, deep as the sea, because I love them in my immolated Son. I beg you: be ready to carry the cross, so that peace may come soon. Choose my Sign, so that the One and Triune God will soon be honored. I demand that men soon fulfill my desires, because this is the will of the Heavenly Father, and because this is necessary today and always to His greater glory and honor. The Father announces an appalling punishment for those who do not want to submit to His will". "Be ready for the cross".

Our Lady reminds Barbara that her message would be welcomed in particular by those who "have already been able to see my hidden miracles. They have recognized that I am the 'admirable Mother' and honor me with this name". So, Barbara, as requested by the parish priest, asked the Virgin to give a visible sign, so that men may give faith to Her message. Our Lady replied: "I will give signs only if men will do my will, then I will perform much greater miracles than I have ever done, and precisely miracles in souls. I have already often given outward signs, and many people have come here only for these outward signs. We are faced with a time when all those who believe only in outward signs will be deceived. The signs will be for them only a cause of greater responsibility (...). The men will recognize and follow my message, there I will do the first and greatest miracles, which will however be visible only to my beloved children, because they will be fulfilled only in hiding".

Once again, the Lady clearly reiterates that the signs to be expected are the inner ones. This is for two reasons: first of all because on the exterior ones one can be deceived, because even the devil is able to work miracles and to disguise himself as an 'angel of light' for example. And then because the inner ones reach the depths of the soul, where the evil one does not arrive, and they are the most appreciated ones in the end, because the momentary resolution of the material problems always leaves room to anxiety and doubt: and if this misfortune happens to me, what do I do? But if

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instead I obtain peace of heart, that which only Jesus, the King of Peace, can give, behold then I am no longer afraid of anything, nor of past faults, of present evidence, nor of future uncertainties and challenges.

Then Our Lady invited Barbara to pray, saying: "It is necessary that my children should praise, praise and thank the Lord more. He created them precisely for this reason, for his glory". At the end of each Rosary these invocations must be recited: "You great, You faithful Mediatrix of all graces!". We must pray a lot for sinners. For this it is necessary that many souls make themselves available to me, so that I can give them the task of praying. There are many souls who are only waiting for the prayer of my children". As soon as Our Lady finished speaking, a band of Angels appeared around her, dressed in long white dresses, kneeling on the ground and bowing deeply.

The angels then recited the "Hymn to the Most Holy Trinity" that Barbara repeated and the parish priest, close by, succeeded in shorthand. Then Barbara prayed the Holy Rosary, of which Our Lady recited only the 'Our Father' and the 'Glory to the Father'. When the angelic host began to pray, the triple crown that Mary, the 'three times admirable', wore on her head became radiant and illuminated the sky. Barbara herself recounts: "When She gave the blessing, she spread her arms like the priest before the consecration, and then I saw only rays coming out of her hands that passed through those figures and through us. The rays came from above to her hands. This was the figure and we all became luminous as well, and the rays were coming out of her body, going through everything around her, she had become all transparent and immersed in a splendor that can not be described. and luminous, that I could not find suitable words to describe it, I was as blinded, I had forgotten all that was around, I did not know one thing: that she was the Savior's Mother. Suddenly, my eyes began to hurt me I diverted my gaze, and in that moment She dispelled with all that light and beauty".

In Marienfried, Our Lady uses an apocalyptic language to show the "signs of the times", as Christ himself told us: "When you see these things happening, know that time is near" (Gospel of Mark 13:29). And he warns us because the enemy is at the door, and he tries to mislead even the beloved children of Mary with signs and wonders. This is why She says: "I want to act in secret as the great Mediatrix of grace". Our Lady wants to warn us, to prevent us from being dragged and seduced by the signs and wonders of the false prophets.

It seems like a detail, but in Marienfried's appearance - as in Fatima the coincidence with the name of a daughter of Muhammad was not accidental, and we hypothesized

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that previously in La Salette the Holy Lady could also allude to a historical convergence between Islam and socialism, in the icon of the "pincer" (a "converging double sickle") - again in Marienfried the element of Islam seems implicitly present. This is the 'veil' with which the Lady is portrayed while holding the baby in her arms (note then that the child has no halo); so used (i.e. not like a long veil that covers the hair and shoulders as happens for many female congregations for example) with medium length and turned on the neck like a scarf, it can be united to the 'hijab' (a scarf that covers the head and is turned around the neck) worn by Muslim women.

The coincidence is not random, because we have already said that the apparitions are intentional and studied down to the smallest details. Hence it is also possible to see in this an anticipation, and in this case a synthesis, possible between Christianity and Islam, which is then indirectly referred to in the more recent Marian manifestations of Soufanieh (Syria), which began in the 1980s.

In this case we also note that the Marian 'aesthetic' symbology speaks for itself, that is, it does not seem to be the object of conscious reflection delivered to the seer, and this would be true from the first apparitions. Therefore this 'aesthetic' language seems completely autonomous, or itself constitutes a 'parallel narrative' which takes place itself over time (as it is complementary and allusive within the Marian revelation itself) and evidently refers either to anticipations of the historical plan of events or its description.

Another historical coincidence to be underlined with regard to the Marian manifestation of Marienfried is that concerning the date of the first of the three appearances, on April 25, 1946, a year after the formal end in Europe of the Second World War, when in Turgau in Germany the allied and the Soviet army met, beginning in fact at the end of the fighting and therefore at the end of Nazism, while in Northern Italy this date coincides with an uprising that put an end to the Nazi-fascist occupation. It has also become the date on which the Liberation from Nazi-Fascism is celebrated in Italy every April 25th.

In this way Our Lady wants to underline the anniversary of an event, just as the first apparition to Saint Catherine Labouré, on November 27, 1830, could coincide with the underlining of the number 27, the number of 'propositiones' of the 'dictatus papae' of Gregory VII, enacted in 1075, and then appeared at 5 pm (17 hours). Therefore it is possible to think that in 1917 there were two important events: the "apparitions" of Fatima, which would have started the "century of Satan" announced to Leo XIII in 1884, and the "October Revolution" which instead would start the process of

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emancipation of peoples from the dominion of Satan (this could be the object of further analysis, especially considered the pietistic ancestry of Protestant origin of the religiosity of one of the editors of the "Communist Party Manifesto", i.e. Friedrich Engels (note the dynamics of events between "satanic apparitions" and "Marian apparitions").

In the place of the apparitions of Marienfried today there is a sanctuary, the chapel of the apparitions and a didactic-devotional path.

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MARY OF SOUFANIEH AND THE UNITY OF CHRISTIANS

Among the recent manifestations of the Holy Lady, and not only her, is the Syrian experience of a woman from Damascus, who since the 80s lives supernatural phenomena.

In November 1982, in a modest neighborhood in the north of the city, near the “Thomas’ Gate”, a fragrant oil is cast by a small icon of the Virgin Mary depicted carrying the baby Jesus, which is in turn a reproduction of the 'Virgin of Kazan', a well-known Russian icon venerated in the Muscovite cathedral of the same name.

This oil appeared on the hands of a young bride, Myrna Nazzour (born in 1964), November 22, 1982. "Do not be afraid, my daughter, I am with you, open doors and do not deprive anyone of my sight!", Our Lady said in a vision. The girl, visibly moved, communicated to everyone her surprise and emotion. The dialogue was also accompanied by an inexplicable phenomenon: from the small icon that Myrna keeps on the bedside table, olive oil, that of normal food use, is exuded and then poured. The icon had not been treated with that liquid or possibly painted with oil, which in a very exceptional way - for an event that of a supernatural nature - could have caused an ‘incredible’ coagulation just in conjunction with that ‘dialogue’. Instead, the icon has kept its colors intact and therefore we found ourselves with an extra mystery. Not only that: the oil - which is used to mark the sick as well as for baptism, confirmation and consecrations, has a liturgical use and in the Holy Thursday is ‘blessed’ precisely in anticipation of the sacramental use that will be made for the following year - it began to run from the woman's face, eyes and hands. The girl has also found herself 'stigmatized', with the appearance on the hands, feet and forehead of bloody temporary wounds, and this - an indication for the future - during the joint celebration of Easter between Orthodox and Catholic Christian communities that had place in the Middle East for five years: 1984, 1987, 1990, 2001 and 2004.

Jesus Christ was also expressed at Soufanieh: for the first time He and his mother expressed themselves in Arabic, constituting in this a ‘bridge’, whose content was at the moment incomprehensible but which was clear at the time of the outbreak of conflict in 2011.

Thus, since December 1982, the messages have focused on the need to operate the unity of the Catholic and Orthodox Churches. In her last message, Our Lady said to Myrna: "Do not be afraid, oh my daughter, if I tell you that this is the last time you see me, until Easter is unified. (...) As for the oil, will continue to manifest itself on your hands for the glorification of my son Jesus".

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In 2004, Jesus appeared to her, who said: "This is my last command, that everyone returns to their own home, but that brings the East into his heart. From here it is again shining a light of which you are the irradiation for a world seduced by materialism, sensuality and celebrity. (...) As for you, preserve your oriental authenticity, do not allow yourself to be alienated from your will, your freedom and your faith in this East".

In 2014, at the height of the war, Jesus appeared again, saying: "The wounds that have bled on this earth are the same ones that are present in my body, because the author and the cause are the same"; therefore it is an allusion to Satan.

In 2017 the Easter of the three confessions - Christian-Catholic, Christian-Orthodox and Jewish - coincided on the date (April 16), and on Holy Saturday the icon of Soufanieh has exuded again oil, after sixteen years of interruption of the phenomenon.

Accompanying Myrna Nazzour is usually Father Elias Zahlaoui, who follows her in the meetings of witness she does to spread the message of Our Lady of Soufanieh. Myrna is the animatrix of a prayer movement. The physical phenomena of which she witnesses bring his experience closer to that of the Italian mystic Natuzza Evolo (1924-2009), whose announcement of the beatification process was announced on November 11, 2018.

Father Elias also holds an Internet site (www.soufanieh.com) in which he collects photo and video materials to witness the various phases of the phenomena experienced by Myrna. The priest also conducts moments of prayer that, numerous, take place in the house of the seer, intoning Byzantine, Maronite and Latin chants.

In 1992, during the celebration of the Mass at Soufanieh of the Apostolic Nuncio, the oil is dripped from the hands of Myrna during communion. At the end of the mass, when the Nuncio announced his desire to see an ecumenical center of "Our Lady of Soufanieh" built in Rome, the oil has been held by Myrna. In October 1999, when the center was inaugurated, the oil is poured back from her hands.

"The request that comes from the phenomena of Soufanieh is the unity of the Church", said the Greek-Catholic Melchite Patriarch Joseph Absi, at the time patriarchal vicar, during the homily for the Mass celebrated for the 25th anniversary of the beginning of the events of Soufanieh.

It is the first time that Jesus and Mary express themselves in Arabic, and this represents an absolute novelty, since this represents an 'informal link' between the Arab world and Christianity.

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During the fourth Marian apparition of 8 January 1983, Myrna saw Our Lady cry and said these words: «I give you a prayer to be engraved in your memory, to be repeated always: “God saves me, Jesus illuminates me, the Holy Spirit it's my life, that's why I'm not afraid of anything"».

Myrna repeats incessantly: "The Lord broke into my life, I am not afraid and I am confident. He asked me to pray so that His will be realized because a new light will shine from the East and we must be witnesses of this light».

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THE HOLY VIRGIN OF KAZAN:
A MARIAN INTERVENTION IN THE FULL WORLD WAR II

There is a particular episode that has seen the intervention of Our Lady in a recent political-military affair that does not seem known to the 'general public'.

It is an event that took place during the Second World War, when the Nazi-fascist siege of the Soviet Union was under way, led by Stalin.

In Marienfried, among other Marian revelations, from the historical-political point of view the element of novelty lies in the prayer that Our Lady asked to do at the end of the recitation of a mystery of the Rosary, dedicating it to the "Fatherland", identified as social and spiritual subject, and therefore an indirect manifestation of the presence of God.

This fact would determine the need to clarify the essence in some way, since, from a theological point of view, taking into account historical evolution especially in the European area, the State currently defines itself in terms of "secularism", i.e. non-confessionality, not only from a legal-cultural point of view, but from a substantial one, of its identity and survival, we could say: since the recognition of religion, in some way, and particularly of Christianity, would define the need to clarify also the normative and juridical framework in which such an affirmation would necessarily be declined, has in fact determined the evolution of the Western state structures - starting from the enlightenment and then Napoleonic period to reach the partial reorganization after the Congress of Vienna - that provides for the clear separation between the State and the Church and therefore, substantially, the irreconcilability between the two domains and spheres of influence.

This process, which thus narrated would seem to be a purely theoretical reflection, is actually the fruit of the whole history, recent and ancient, of the relationship between Christianity and the "State", starting from the conflictual relationship with the Roman Empire, which considered the existence of the Christian religion only instrumentally and unwillingly, and which continuously confused it with the previous Judaism, to arrive at the situation of the present day.

Therefore, if from a theoretical and patrimonial point of view the State can be considered as the maximum organization of the rights and prerogatives of the members of a community living in a given territory and within a certain geographical border, from a substantial point of view, the State represents an autonomous ‘juridical subjectivity’ that addresses to the Church as such, and therefore, since historically

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this conflict has not subsided but seems substantially ‘structural’, it is legitimate to think that it is the direct manifestation of the dominion of Satan on the world (Satan is defined by Christ, during his earthly life, "the prince of this world" - Gospel of John 12:31 and 16:11), so much so that - among other things - the Sanhedrin during the Passion of Jesus (at that moment with an anti-Christian attitude) it expected a ‘natural’ understanding with Pontius Pilate, Governor of Judea on behalf of the Roman Empire, and therefore seemed it would be that the alliance between non-Christian religious powers and State entities is ‘spontaneous’ and ‘natural’.

There are two ways for this "natural alliance" to be 'bypassed': one is indicated by Our Lady precisely at Marienfried, namely the growth of the feeling of belonging to the "Fatherland" to transform the State into a "Matherland" (in a mother, in a good mother we could say). The idea of “Nation", which is different from that of the State, is the closest one to the idea of 'motherhood': it refers to cultural roots, to the common heritage of its population in the fields of history, culture, art, language, feeling of belonging.

Among other things, the concept of 'Nation' is present in the Bible, and is of divine ancestry (it is described in chapter 10 of the "Book of Genesis"): when Noah and his family came out of the Alliance Ark after flood, his family multiplied and 70 founders led as many Nations in their multiplication on Earth in the post-Diluvian era. And therefore, since the concept of State has an ambiguous ancestry, that could be the direct manifestation of Satan's dominion over the world, its intermediate transformation could be said in "Motherland", in a "Nation" of people living on the same land and having similar customs, can facilitate its re-assimilation to the biblical concept of Nation, which instead - starting from the descendants of Abraham and Jacob - is the fruit of the covenant between God and man after the fall of the original sin.

So the "Fatherland" would be in a certain sense the re-manifestation or actualization of the presence of God (the supreme Legislator) on Earth, like the "Motherhood", that is the rapprochement with Mary who became a new mediatrix between men and God, which could facilitate the re-knowledge of Christ, as revealed by Our Lady at Marienfried, where - in fact, next to the proposal to "pray for the Nation" - she is called "new Mediatrix" and almost new member of the divine Trinity, in substitution of Christ, who evidently acquires, therefore, a new role.

If we do not understand, then, on a theoretical level the 'ontological rupture' represented by original sin - to which we have partially touched on the definition of the miraculous Medal of Sister Catherine Labouré - in the history of the world (it is a

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break that affects all aspects, from the cognitive-cultural to the relational in the couple, for example, to social peace, to the condition of nature, to the serenity of the soul, to the relations between State and Church and then to power relations) neither need nor understanding the mode of salvation or the necessity of the existence of a ‘divine Revelation’, and on the other hand this awareness can inspire the modality of management of ontological tensions manifesting for example between believers and non-believers, or in the management of the relationship between "economy of salvation" and economy itself, or between justice and the need of prayer, avoiding both attempts at fusion, that have always proved to be unproductive and long-term harmful, that the erasing of the difference, even this ontological one, between the ‘sons of the world’ and the baptized children of Jesus, condition that represents only the symbolic beginning of the life of faith.

Since then the human communities are mixed both on the basis of various degrees of religious practice and type of ideality, it is always necessary to think of the presence of ‘concentric containers’ that allow for a re-centralization, for example, around the themes of truth, social or cultural.

While current Western societies function with the mechanism of integration versus distintegration, and the search for wealth requires substantially the inappartment to the world of religion, it would be necessary to recompose these splits according to, for example, the technique of the ‘open labyrinth’, in which the cognitive and practical inputs allow free access to the knowledge of the message that is at the center of society, leaving people free not to feel 'closed' in more or less rigid enclosures and for this reason they can perceive as 'coercive'.

From this point of view, the reality represented by the new technologies, which de-centralize the production and communication of messages, so far managed centrally by television and large newspapers, can allow us to inaugurate this new phase of awareness: while social structures can still maintain a certain rigidity due to the characteristics of the decision-making process for a certain period, the Internet facilitates the processes of awareness and participation and increases the possibility on the one hand of a less controlled transmission that can lead to the circulation of news not only expression from the main communication apparatus, on the other hand it can facilitate the formation and emergence of a new ruling class inspired by these ideas.

* * *

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To go back to the main topic, a little-known episode is also about the icon of Kazan, whose sketch represents the image of the Lady object of the phenomena of Soufanieh in Syria, and is what took place 40 years earlier, in 1942, in the middle of the Second World War, when the communist soviet governor Josif Stalin was faced with the relentless advance of the Nazi troops towards Moscow.

The historical episode was narrated by the Italian journalist and writer Vittorio Messori in his book "Ipotesi su Maria" (Hypotesis about Mary).

The Marian icon of Kazan is 26.1 cm large by 31.5 cm and takes its name from the homonym Russian city; today she is venerated as the patron saint of Russia.

It is of the "odigitria" type, that is, with the Christ depicted standing and with a blessing gesture. The Mother of God (Theotókos) is depicted to the shoulders, with the head tilted towards the Child in a gesture of tenderness and gratitude. His hands are not visible, and all the painting except the two faces is covered by a metallic plate in gilded silver, embellished with gems and carvings. All this gives an effect of protection and preciousness.

It is supposed to have been painted in Constantinople at the beginning of the second millennium. The icon was then transported from the capital of the Byzantine Empire to a monastery in Kazan, 800 kilometers east of Moscow, from which, allegedly, due to the invasion of the Tatars, disappeared in 1209. After the conquest of the Khanate of Kazan by Ivan the Terrible in 1552, it was miraculously found on 8 July 1579 in Kazan, after a violent fire that had almost completely destroyed the city. According to tradition, it was the same Lady who appeared in a dream to a child, daughter of a soldier who had had the house devastated by fire, to indicate the place where the icon was located, that is under the rubble of his own house.

The holy icon thus came to light, wrapped in an old cloth and perfectly preserved. The icon was carried with solemn procession in the nearby Cathedral of St. Nicholas. Later it was placed in the Cathedral of the Annunciation.

In memory of the miraculous event, in 1595 the festival was established to be celebrated locally on July 8th. She also had miraculous effects in the defeat of Napoleon during the "Russian campaign" of 1812.

From the Russian revolution, before 1905 and then 1917, the icon wandered through churches, stores and museums, until in 2004 it was returned to Russia as a hope for Christian dialogue between East and West.

So, what happened? In June 1941 Germany invaded the Soviet Union, although the 1939 'Ribbentrop-Molotov' pact provided that the two Countries would not attack

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each other. Hitler instead inexplicably broke the agreements and rushed the German troops in the direction of Moscow.

Taken aback, only on July 3, 1941 Stalin made an appeal to the radio to denounce the German betrayal and incite the Russians to "resistance". In that appeal, Stalin turned to the people no longer with the traditional political greeting "Companions (male) and Companions (female)!", But with an unpublished and different tenor: "Brothers and Sisters!". It was a Christian language that stunned both the Russians and the governments of the world, who knew the bloody persecution that the regime had reserved for the Church and that the former Georgian seminarian had applied with precision.

In 1938 Stalin had also launched a five-year plan of atheism that foresaw for 1943 the closing of the last still open church and the elimination of the last priest. So a real orchestrated extermination plan.

That 1941 however something new happened. The Soviet troops were ordered to start the fighting by saying goodbye: "Forward, with God!", the use of the battalions of military chaplains was restored, whose presence had obviously been eliminated since the Revolution of 1917.

20,000 churches were reopened to worship and, with many solemnities, as well as the two most famous sanctuaries of the Soviet Union, the "Monastery of the Trinity" of St. Sergius and that of the "Three Caves" of Kiev.

Since 1925 the Soviet government did not allow the Church to express its own "supreme guide" (the Patriarch), but suddenly, at a meeting with representatives of the Orthodox Church, Stalin said he was no longer opposed to the proposal to elect a new Patriarch and he would not have opposed any resistance if this had happened.

In Leningrad more ‘miraculously’ reappeared the icon of the Madonna of Kazan, which had been locked up in a warehouse after the dismantling of the ecclesiastical buildings, and the local authorities organized a procession with the miraculous icon through the streets of the city, while raging the shots of the German artillery. The icon was then transported to Moscow, also under the gun of German cannons, and another incredible religious procession was celebrated in collaboration with the Communist Party.

The general bewilderment reached its climax when the icon of the Mother of God reached another city under siege, the Stalingrad that bore the same name as the supreme head of the Communist party: at that point it was understood that something very strange had happened.

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While the "five-year plan of atheism" was under way, the regime had become the promoter of religious recovery. Why did this happen?

It is possible that there could also be an instrumental use of religion in order to mobilize the Russian people, but the reason, even more prodigious and that justified such sudden and not very 'rational' measures was the suggestion that a Maronite father (Catholic) Lebanese had in the hardest days of the German siege... from the Mother of God.

Father Elias (this his name), considered the guide of his people, before the feared military disaster of the Russians had closed in prayer for three days and three nights remaining on their knees, without drinking or eating or sleeping, praying only to the Lady.

Elijah was not a sympathizer of the Communists, he knew the persecutions they were moving to the believers, but he considered Russia to be a holy country, and therefore he saw as a sacrilege his invasion and occupation by Hitler's troops. In the last of the three days of penance, he had a prodigious vision: in a pillar of fire the Holy Lady appeared to him and gave him the following disposition: "Churches and monasteries must be reopened throughout Russia. Priests must be freed from their prisons. They will not yield to Leningrad if they carry the so venerated icon of Kazan in procession. This must also be honored also in Moscow and in Stalingrad».

After the vision, Patriarch Elia had no more doubts: he immediately wrote a letter to the Russian brothers and sent it to the Soviet embassy in Beirut. The message was reported as 'important' to Stalin himself.

This letter was the basis of the 'religious turnaround' of the regime that allowed the Soviets to block the German advance, overthrowing the fate of the terrible siege of Stalingrad and from there begin the "comeback" that would have led them to affix the Soviet flag on top of the "Reichstag" (the German parliament).

From that moment onwards, even though the officialism of the regime's atheism remained, religion in Russia was tolerated and no longer spoke about the primary objective of ‘extirpating the faith’.

As an indirect proof of this inspiration we can mention the fact that, in 1947, the same father Elia was awarded the "Stalin prize", the Soviet 'Nobel', conferred every year not only to artists and scientists but also to personalities who had accomplished "important services for the Soviet Union and for the cause of socialism". It was an 'unofficial' sign and public of the regime's recognition of the role that the Lebanese Metropolitan had played during the Second World War.

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Why, then, would Our Lady have favored the Communists, formally speaking atheists and official persecutors of religion, rather than the Nazis?

Our Lady could refrain from appearing to Father Elia, or she could show her favor for a "Holy Nazi crusade" against communist and atheist Russia.

Why did not this happen, and moreover with the endorsement and subsequent confirmation of Stalin himself? So what is the underlying message, since the condition is "if you allow religion to manifest, I will help you"?

And what is at this point the origin (not only political evidently) of the Nazi-fascist movements, and therefore anti-communist, because this is their main function since they were born in the twenties of the twentieth century, in opposition to the ascent of the socialist and communist parties, even if these are formally 'atheists', and even more so since the Sky - in 1941-42 - has expressed its favor for the communist deployment, moreover in defense of a regime that at the time persecuted harsh religion, remaining the fact that Russia brought with it a historical-religious baggage millennial?

The hostilities between the Soviets and Germans ended May 8, 1945. On that same day, in 1954, Pope Pius XII instituted the "Feast of the Immaculate Conception" of Mary the Mother of the Church.

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THE PRODIGY OF GUADALUPE

Another very ancient Marian apparition represents in itself both an artistic 'prodigy' and a partly historical-astrological message, linking us to the reflections we have already made regarding the existence of the 'star' Nibiru mentioned by the Lady in Marienfried.

In the apparition of Guadalupe, in Mexico, dated 1531, the Madonna appeared both in vision and, permanently and miraculously, was imprinted on an agave leaf.

The drawing then also represents a message in part to be deciphered.

Between 9 and 12 December 1531, on the Tepeyac hill north of Mexico City, Our Lady appeared several times to Juan Diego Cuauhtlatoatzin, one of the first Aztecs converted to Christianity. The name "Guadalupe" was dictated by the Madonna herself to Juan Diego: some have hypothesized that it is the transcription in Spanish of the Aztec expression Coatlaxopeuh, that is "she who crushes the snake" (and here is a resumption of the verse of Genesis 3:14-15 which will then be graphically represented on the "miraculous medal" of Sister Labouré).

A chapel was immediately erected in memory of the appearance on the site, first replaced in 1557 by another larger chapel, and then by a real sanctuary consecrated later in 1622. In 1976 the current Basilica of "Our Lady of Guadalupe" was inaugurated.

In the sanctuary is preserved the 'mantle' (tilmàtli) of Juan Diego on which is depicted the image impressed of Mary, with the appearance of a young india (according to the logic of "inculturation of the faith" on one side and to associate the image of the - new for the Indios - Christian religion with the somatic features proper to that population). We are in the aftermath of the "geographical discoveries" in Central and South America that will lead to the dramatic and fatal contact for many populations, among Western "Christians" and local populations. The faith was in part the "vehicle" to obtain on the one hand the 'permission' to explore this continent, on the other to start a real conversion operation. The supernatural manifestation of the Holy Lady, recognized as such also by the population, helped to frame the faith in its natural bed, beyond and perhaps despite the ethnic-cultural clash that nevertheless took place between conquistadores and "Indians" of America.

The Virgin of Guadalupe for her dark skin is called by the faithful "Virgen morenita" ("Mestizo Virgin"). In 1921 Luciano Pèrez, a bomber sent by the Mexican government, hid a bomb in a bunch of flowers at the foot of the altar; the explosion

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damaged the Basilica, but the mantle with the image of Mary and the glass that protected it remained miraculously intact.

It is believed that the apparition of Guadalupe, although not recognized by an official decree, obtained a recognition from the Catholic Church ‘in fact’: the bishop of the time had a chapel built where the Virgin and the seer had requested it Juan Diego was proclaimed a saint by Pope John Paul II in 2002. It is therefore a "validation of fact".

Juan Diego would have seen Our Lady for the first time on the morning of December 9, 1531, on the Tepeyac hill near Mexico City. She would ask him to build a temple in her honor at the foot of the hill: Juan Diego ran to report the matter to the bishop Juan de Zumárraga, but he did not believe him. In the evening, going over the hill, Juan Diego would have seen for the second time Maria, who would have ordered him to return to the bishop the next day. The bishop listened to him again and asked him for a sign to prove the truth of his story. Juan Diego then returned to the Tepeyac where he would see the Holy Lady for the third time, which would have promised him a sign for the next day. The next day, however, Juan Diego could not go to the place of the apparitions because he had to assist his seriously ill uncle. The next morning, December 12, his uncle appeared dying and Juan Diego went out in search of a priest who confessed him. But Maria would have appeared to him anyway, for the fourth and last time, along the way: she would have told him that her uncle had already healed and would have invited him to climb up again on the hill to pick some flowers. Here Juan Diego found the sign promised: the beautiful flowers of Castile, blossomed out of season in a desolate stone. He picked up a bunch in his cloak and went to take them to the bishop. In front of the bishop and seven other people present, Juan Diego opened the cloak to show off the flowers, and instantly the image of the Virgin Mary would be impressed and made visible to everyone on the tilma.

Faced with this prodigy, the bishop fell to his knees, and with him those present. The next morning Juan Diego accompanied the prelate to the Tepeyac, to show him the place where Our Lady would ask for a temple to be erected in her honor and the miraculous image was immediately placed in the cathedral.

The image of Our Lady of Guadalupe, due to its nature of physical-chemical prodigy, is compared - in devotion and consideration - to the same "Holy Shroud" of Jesus. Both are in fact unusual 'images': the color of the "Shroud" is not the fruit of a painting, nor of liquids imprinted on the canvas, but rather of a thermal-physical printing process similar to the impression of a photographic plate. In the case of the Virgin of Guadalupe, the image is not the result of a photographic impression, but of

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an apparent overlap of the image to the mantle: in fact, magnifying the colors are not adherent to the fabric, but are ‘supported’ on it: they float without adhering. So it is a partial similarity (as the color of the garment of the Holy Lady of Guadalupe is similar to the color of the material of the Shroud). We will also see that the blue-green color of the mantle of the image of Guadalupe is similar, in the color as in the accessory function, to that of the "Virgin of the Three Fountains" in Rome.

The figure of Mary has somatic features similar to those of the Aztec gods. This is because in the perception and in the memory of the populations the Marian image turned out to be both familiar and different, since in that way they could see equality and difference with respect to the old religion.

The canvas on which the image is imprinted is in agave fiber, a fat plant typical of the area and also common in other countries.

The particularity is for example in the fact that the agave, which is a fragile and not particularly compact vegetable fiber, that in hot and humid earth like Mexico would decay in a very short time, not only has come down to us, also miraculously surviving to a fire, but also kept intact the image of the Lady imprinted there, which in turn appears to be a "prodigy in the prodigy". The image does not have a background, so much so that one can look from one side to the other of the cloth (this is an element supporting the fact that it is an ‘acheropite image’, in this case suspended, not adherent to the fabric; it is as if it were a permanent image made of light rather than chemical pigments absorbed by the tilma).

In 1788, to experimentally test the manual reproduction of the image on the cloth, a copy was made painted on the same type of fabric: on the altar of the sanctuary, it was already ruined after only eight years. On the contrary, the original image, after almost 500 years, is still intact.

The technique used to make the image is a mystery: some parts are frescoed, others look like gouache and others (some areas of the sky) seem to be made in oil (an element supporting the hypothesis that it is an ‘acheropite image’ - here for 'acheropite' means an image not created by human hands).

The realization of the image (if it had been done by human hands) requires a capacity superior to those existing at the time in Mexico and in the same way no western artist was active in the region in those years (and this is indeed an element to support the hypothesis that this is really an ‘acheropite image’).

The arrangement of the stars on the blue mantle that covers the Virgin does not seem random but would reflect the area of the sky that could be seen from Mexico City

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during the winter solstice and in particular of the day of apparition. Therefore it is a further localization of the image.

In 1791 he accidentally overturned muriatic acid on the upper right side of the canvas. Over a period of 30 days and without treatment, the damaged tissue would be miraculously reconstituted.

In 1936 the chemist Richard Kuhn examined two different colored fibers taken from the mantle: analyzed, they did not show the presence of any pigment.

In 1979 Philip Serna Callahan took a series of infrared photographs. The examination of these photos revealed that while some parts of the image were painted (may have been added later), the figure of Mary was imprinted directly on the fibers of the fabric; only the fingers of the hands appeared retouched to reduce their length.

In 1951, photographer José Carlos Salinas Chávez declared that Juan Diego's head was reflected in both of Mary's greatly enlarged pupils. In 1977 the Peruvian engineer José Aste Tonsmann analyzed the photographs magnified 2500 times on the computer and stated that there are five figures: Juan Diego in the act of opening his cloak, the bishop Juan de Zumárraga, two other men (one of whom it would be the one originally identified as Juan Diego) and a woman. At the center of the pupils you would also see another scene, smaller, also with different characters.

So, beyond and taking into account the miraculous nature of the image of Guadalupe, it is interesting to note and try to interpret its iconography: let's see for example that the Lady stands on a black crescent; since usually the Moon is depicted of white or at most gray, since black would actually correspond to its non-existence, it is permissible - in the light of the analysis we made about the quotation of the "star" in Marienfried's Marian message, and also considering that the same Madonna of Guadalupe has as its mantle a sky full of stars - to think that the bottom one is Nibiru, or in any case another planet different from the Moon. We also note that there is a double synthesis: the Lady wears the blue-green cloak that represents the sky, which mantle covers a garment of color adorned with floral motifs, most likely indicating the Earth.

It would therefore be a kind of "exorcism", considering on the one hand that the Virgin appeared in a land substantially fasting of Christianity, since the previous Aztec-Mesoamerican religions were pagan; and therefore it is possible, accompanying its appearance with the identification with the somatic features of a local woman and appearing with a permanent mode that is totally miraculous, that the Virgin, with her silent presence in an attempt to replace the ancient Aztec gods, she

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wanted to make a real 'exorcism' whose characteristics are described in his 'opposition' to original sin, in wanting to wear heaven and earth herself, while with the feet 'repeats' the scene of Genesis 3:15 identifying in fact the "satanic snake" with the black Star, while lower down - the Mother does not appear with Jesus in her arms but in the act of praying - there is a boy with wings, and therefore a cherub, which on one side 'supports' the planet allowing the Virgin to stay there with her feet on (as the Lady will appear standing on a hemisphere in the image of the 'miraculous medal' of Sister Labouré) and then holds together with his arms the skies (the blue mantle) and the Earth (the havana robe of the Lady). What can this mean? It is probable that this refers to a phase of the "history of salvation": on the one hand it is possible that Our Lady wanted to appear so to the Aztecs probably to suggest a new identification between the Star and Satan - taking into account that all ancient religions they were astronomical religions, which therefore identified divinities with or coming from the stars - and therefore silently suggests their identification between star and Satan, while with the gesture of prayer it is as if telling them that the best way to defeat "the serpents" is just praying; on the other side there is the 'function' of the child who plays an angelic role of assistance and help-synthesis.

It is also not wise to make a comparison between this image of Guadalupe and that of the painting of the Lady of Marienfried which is venerated in the place of the apparition. In the icon of Marienfried, Our Lady wears three garments: a veil worn like a 'hijab' of color beige, a first 'cloak' of blue color and a second cloak of purple color, while the boy who in Guadalupe had wings of color blue-green, yellow and purple and 'held' the planet and 'the heavens' and 'the Earth' represented by the blue mantle and beige, allowing the Virgin to pray over Satan, to Marienfried appears as a child in the Virgin's arms.

A more precise identification between 'black star' and satanic entities is given to us by the graphic description of a demon, already known in medieval times, which has become a point of reference for Freemasonry and initiation rites. We speak of Baphomet, which in its typical representation is presented as meditative (in a 'jogic' position, seated and crossed legs) and with the arms indicates two stars: the Moon, white, in the sky, and a black star, almost a ' black moon', at the bottom, while on his arms he has engraved the writings (probably false and in any case referring to Christianity) "Sòlve" on the arm indicating the Moon, and "Coàgula" on the one indicating the black planet at the bottom.

The expression "Sòlve et coàgula", with verbs that typically refer to blood, is an imitation of the evangelical expression of the "legàre et solvère" which are the typical prerogatives of St. Peter the first Pope ("I will give you the keys to Kingdom of

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Heaven: everything you bind on Earth will be bound in the Heavens, and everything you loose on Earth will be dissolved in the Heavens ", says Jesus to Peter – Gospel of Matthew 16:19).

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THE APPARITION OF THE "THREE FOUNTAINS" IN ROME

An apparition shortly after that of Marienfried and iconically connected with the "Lady of Guadalupe" (to signify a constant graphic-symbolic intertwining in the series of Marian apparitions) is that which happened to the Italian seer Bruno Cornacchiola (1913-2001), which had the first of a long series of episodes in 1947, in the company of his sons, in a cave near the Roman shrine in which he remembers the beheading of St. Paul, namely the Abbey of the Three Fountains.

Bruno Cornacchiola at the time of the first appearance, but first witnessed his children, was a vehement opponent of Catholicism, converted 'to protest' at the Pentecostalism and at the same time was a militant Communist, in a fit of controversy that led him to strongly anti-papal positions.

His conversion - which was partly a 're-conversion' - was consequential to those apparitions, and also became the mission of his life, since that experience continued until his death, making him a 'living witness' of the messages that came from the sky and that he then communicated through his informative lectures. Of his story and of the 'messages' received from Bruno Cornacchiola he recently wrote Saverio Gaeta in the book "Il Veggente" (the seer). In Bruno's messages - which are then contemporaneous with those in the same 'delicate' way of Civitavecchia - some similar prophecies are present or merged in the so-called "third secret of Fatima", a section classified and read only by the popes or known by a few people, in which reference is made to a final crisis of the Church and of the world, which is also given a theological reading. Of all this there is confirmation in the messages received from Bruno Cornacchiola, which are published almost entirely in the book of Saverio Gaeta.

The problem lies not only in the content - which seems partly revealed - but in understanding eventually what is dependent on men and what is instead the prerogative of God.

The "secret of Fatima" has been spoken for decades, but its 'deterministic' interpretation, apart from the in-depth knowledge that only a few people can have, does not help to understand how the development of history will take place. It is evident, however, that even if we have been aware of this for a long time and therefore it seems that it is not yet possible to talk about it, this means that the conditions that would determine the 'crisis' referred to in the 'secret' are evidently still active.

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Therefore the secrecy concerns not so much to the content as to the fact that, revealing it, it would also reveal the causes of the crisis that would eventually determine that same 'punishment' so feared.

Returning to Cornacchiola, as a young man he participated in the War of Spain (1936-1939) militating with the Marxists. Back in Rome, he became a controller in the capital's tram company. Impetuously first joined the italian political “Action Party” then the Baptists, a Protestant Church, and later became part of the "Seventh Day Adventists" Church, similarly a Protestant one. He became an active militant against the Catholic Church, Our Lady and the Pope in particular. He forced his wife to stop attending church, but in exchange he agreed to attend the "first nine friday of the month" as suggested by his wife. Our Lady will then reveal to him that this practice of devotion had saved his soul.

On 12 April 1947 he witnessed the apparitions of the "Tre Fontane". Since then, the visionary has spent his entire life defending the Eucharist, the Immaculate and the Pope. Subsequently he founded the catechetical work "SACRI" (the "Ardiant Hosts of Christ the Immortal King").

Our Lady said to Bruno: "You are persecuting me, now enough!", similar to how Jesus said to St. Paul: "I am he whom you persecute!", and invited him to return to the Church. And this in the same place of the martyrdom suffered by St. Paul at the actual "Tre Fontane" Abbey.

That 12 April 1947 was a holy Saturday, and Bruno left for a trip with his three children (three like the shepherds of Fatima) for the abbey of the "Tre Fontane". While the children were playing, Bruno was preparing a text with which he wanted to demonstrate the groundlessness of Mary's virginity, of the Immaculate Conception and of Mary's Assumption in Heaven.

While Bruno was consulting the Bible to find the appropriate steps to support his thesis, the children interrupted him by telling him he had lost the ball. While they were looking for the ball in the bushes, Bruno realized that his children did not respond to his calls; he turned and discovered that, one by one, they knelt before a cave as a sign of prayer, invoking a 'Beautiful lady' that he did not see. The children seemed to be speechless.

At that point Cornacchiola lived an experience similar to that of mr. Ratisbonne almost a century before: he felt almost pushed behind him and fell like a veil from his eyes; all of a sudden the cave in which he found himself disappeared and he found himself in front of a woman. He felt enveloped in a light in the middle of which he saw the figure of a paradisiacal Lady, for him with indescribable beauty. The face was

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oriental in appearance and olivorous. The woman had black hair gathered on her head and visible partly under her dress. The mantle was emerald green. The dress was white, tightened at the waist by a pink band whose bands reached to the knees. The bare feet rested on a block of tufa. She looked six feet and 65 centimeters tall. The "Beautiful lady" had a gray book in her right hand.

She turned to him in a sweet voice and said to him, "I am she who is in the divine Trinity. I am the Virgin of Revelation. You persecute me, now enough! Return to the Holy Ovile, Heavenly Court on Earth. The oath of God is and remains unchangeable: the nine friday of the Sacred Heart that you did, lovingly pushed by your faithful bride, before entering the path of lies, saved you!".

The cave was filled with a sweet scent. The Madonna then moved her left arm and pointed her forefinger downwards, pointing to something at her feet (this gesture, towards a black object at the bottom, can recall the iconography of Baphomet). Bruno followed the gesture with his eye and saw on the ground a black cloth, a priest's cassock and above it a cross broken in several places. "This is the sign that the Church will suffer, it will be persecuted, broken; this is the sign that my children will be undressed... You, be strong in faith!...».

Our Lady did not hide from the visionary that she would have been awaiting days of persecution and painful trials, but that she would defend him with her protection. Then Bruno was invited to pray and make the others praying: "Pray very much and recite the daily Rosary for the conversion of sinners, unbelievers and for the unity of Christians...". And She revealed to him the value of the Hail Mary repeated in the Rosary: "The ‘Ave Maria’ of the Rosary that you say with faith and love are so many golden arrows that reach the Heart of Jesus...".

She then gave him a beautiful promise: "With this land of sin [present in the cave of the apparition] I will work powerful miracles for the conversion of the unbelievers", "I will convert the most stubborn ones with prodigies that I will work with this land of sin". Our Lady also revealed to Bruno the scene of his assumption in Heaven: "My body did not rot, nor could it rot. My Son and the angels came to pick me up when I passed away". With these words, Our Lady presented herself as "Assumption in Heaven" in soul and body. While in Lourdes (1858) the apparition of Our Lady confirmed the dogma of the "Immaculate Conception" promulgated on December 8, 1854 by Pius IX, at the Cave of the "Tre Fontane" in Rome in 1947 to Bruno

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Cornacchiola She anticipates the "Dogma of the Assumption in the Sky of Mary" promulgated later by Pope Pius XII on November 1, 1950.

Our Lady, in the Cave of the "Tre Fontane", recommended precisely how to live the divine doctrine, Christianity and therefore to live the religion.

It was necessary to give the visionary the certainty that that experience that he was experiencing, and which would have had a great impact on his life, was not a hallucination or a deception of Satan. This is why Our Lady told him: "I want to give you a sure proof of the divine reality you are living in order to exclude every other motivation of your meeting, including that of the infernal enemy [of Satan], as many will make you believe. And this is the sign: you will have to go to the churches and the streets. For the churches, the first priest you meet and in the streets, every priest you meet, you will say, 'Father, I must speak to you!' If he answers you: 'Hail Mary, son, what do you want?', beg him to stop, because it is the one I have chosen. You will manifest to him what his heart will tell you and obey him; in fact, he will point you to another priest with these words: 'That is for you'". The Lady, continuing, urged him to be prudent because "science will deny God" and gave him a secret message to be delivered to the "Holiness of the Father, supreme pastor of Christendom", accompanied by another priest who will tell him: "Bruno, I feel connected to you".

Then Our Lady spoke to him about what was happening in the world, about what would happen in the future, about the condition of the Church, about faith and the increase in unbelief. In conclusion, Our Lady told him: "Revelation is the Word of God, this Revelation speaks of me. That's why I gave this title: 'Virgin of Revelation'".

She probably indicated herself, and her manifestation under that title and at that moment, as the "woman" mentioned in chapter 12 of the "Apocalypse". And so it was a confirmation, too, that the last phase of the history of salvation was starting ("Revelation" is the English name of the latin book of the “Apocalypse").

About the "Book of the Revelation", which represents the final part of Christian revelation, there could be made some interpretive hypothesis. The question, from the hermeneutical point of view, is manifold: it could be spurious applications, in which men - the Masonic lodges or cultural organizations of various kinds - use the 'canvas' represented by the Holy Scriptures to apply them for contrary purposes, and this implies both a very long-term programming (there are those who speak of millennia even, but within the Christian history we could speak of ‘planning’ from the fourteenth century) and an application so captious - but put in place really - of counter-Christian principles, that this attitude is paradoxically definable as 'highly

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religious', meaning a knowledge of the high level religion that 'touches' the knowledge of God and that would betray in this just a satanic inspiration (Satan was the 'head of the angels', a cherub - see the "Book of Ezekiel" in chapter 28:11 and following -, he was the "No. 4" of the celestial hierarchy we could say).

A median hypothesis, on the other hand, is that men implement 'evil' in some way (confusion, misgovernment) but, bearing in mind that they probably know Christianity or that this really represents a 'wall' against which however is necessary 'to do the counts', their action automatically turns into 'malefic action' according to the thought of Satan. By third hypothesis, which weaves the other two, it can be affirmed that Satan really ‘overrides’ the world, dominates it or controls it, that is to say it is the informative 'over-container' within which men act and move and within which they can 'naturally' intercept or 'enter' into its sense plots, whether they are recent traces or paths already beaten for centuries.

All knowledge is in fact a sort of 'invisible information network' of meanings that interweaves with the 'mnestic traces' acquired with culture and that reside in personal and collective memory, which constitute in some ways (and probably they can be on a physical-molecular level) a 'universe of information' comparable to the current "wireless networks" (in fact, Satan is said to be "the prince of the air powers" – Letter of St. Paul to Ephesians 2:2); therefore the "plots of evil" would indicate a world in which the 'meanings' travel exactly as the bits of the cellular networks travel.

Therefore, it would be to find the 'vpn', the protected connections, within which on one hand to shield itself from the external, passive or active informatic hiss, on the other hand to communicate an alternative 'network of meanings' that continually clashes with the ‘pollution' and the confusion determined by the other types of communication.

In this we could also discover the unpublished and unknown relations between worlds considered, in our awareness, still not communicating: the reality of space, our conscience, which could operate as a real 'stargate' (Luke 17:21) and the 'world of the underworld'.

In the spiritual sphere, of which we can experience, for example, dreams, there is space for every kind of communication, which can overcome space - we have experience for example with the Internet -, time (with reading for example we reconnect with the past, but in general every act we do is related to the past because time flows continuously) and sometimes overcome the same classical communicative modalities (we can also communicate... without speaking).

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Therefore, studying this type of correlation, which we use in fact and spontaneously, can also help us to understand the structure of reality, which is at the same time already present, and which can be both in action and in power, and which also changes depending on the point of view from which we observe it.

This question represents a 'crossover' between the physical world and the one of intentionality; in fact, military ability, as taught by Chinese philosophical thought, is above all strategy and intelligence. Whoever passes by deed has already lost, however much he may think of 'winning'.

In this case we are already in the field of evil rather than good.

To return to the story of Cornacchiola, in the days following the first apparition he found, after various attempts that had been predicted by Our Lady herself, the priest who should have answered him with the words that the Lady had precisely anticipated; he was a priest present in his parish and who told him to turn to the parish priest.

Other appearances followed. On May 6, 1947 Cornacchiola returned to the cave to thank the Lady for what She had given him, and again the Mother of God appeared to him, smiling and motherly: She did not speak, but made him realize how great was his joy for the conversion of Bruno.

One of the priests of the Church of Ognissanti, don Mario Sfoggia, showed Bruno the desire to visit the cave too. On 23 May they went together to the cave; the two knelt near the stone where the Lady had placed her feet and began the recitation of the Rosary. Bruno answered the prayers regularly, but then he suddenly stopped talking. Then don Mario wanted to see better what was happening but, as he was about to do so, he was hit by an electric shock that blocked him, making him incapable of a slight movement. He heard Bruno muttering, "How beautiful!... How beautiful!... But it is gray, it is not black...". "Don Mario, She's back!", Bruno told him. He told him that during the vision the Lady had placed her hands on the head to both of them and then She left, leaving an intense perfume. The priest hugged Bruno and said to him, "Bruno, I feel bound to you!". At these words the seer had a start and, full of joy, re-embraced don Mario. Those words spoken by the priest were the sign that Our Lady had given to show the priest that would be the one who would have accompanied Bruno by the Pope to deliver the message for him.

Bruno used to go to the Cave and entertain himself in prayer. He knew that this had been a place of sin, but he hoped that after the apparition it would no longer be. Instead, from certain signs found inside the Cave, I learned that this was still a place

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of sin. Amatiated, he wrote a heartfelt appeal on paper; It was the same Lady who dictated it to him: "Do not profane this Cave with impure sin! Who is unhappy in the world of sin, overthrows his pains at the feet of the Virgin of Revelation, confesses his sins and drinks to this source of mercy. Mary is the sweet Mother of all sinners. Here, what he did for me a sinner: militant in the ranks of Satan, in the Protestant Adventist sect, I was an enemy of the Church and of the Virgin. Here on April 12, 1947 with my children, the Virgin of Revelation appeared, telling me to return to the Roman Catholic Apostolic Church, with the signs and revelations that she herself manifested. The infinite mercy of God has won this enemy, who now begs forgiveness and pity at his feet. Love Maria! It is our sweet Mother. Love the Church with her children! She is the mantle, which covers us in the hell that is unleashed in the world. Pray a lot and remove the vices of the meat! Pray!».

The Church, although not yet officially recognized the case, has always clearly supported it. Especially in the early days there were skepticisms and difficulties, but the Church never poses obstacles and Bruno Cornacchiola, who are often invited to talk about his experience in various Italian cities, even in the strongholds of his former companions.

Over time, the competent Ecclesiastical Authority not only permitted the worship of the ‘Virgin of Revelation’, but entrusted the care of the Cave to the Franciscan Conventual Fathers. Later the same Vicariate of Rome began the work of general arrangement of that place, which is called "The sacred grove of the Miraculous Cave". The rustic hill has been transformed into a real Sanctuary.

In the place of the apparitions many prodigious conversions have been reported with a return to sacramental life and healings, as also attested by the many ‘ex voto’ that are visible behind the cave.

The land of the Cave is much appreciated and requested and many healings, even miraculous ones, have been obtained in contact with it.

The requests for a few pinches of this blessed land come from all over the world. A volume has been published, entitled "La Grotta delle Tre Fontane", where the most relevant healings are exposed to the examination of scientific criticism, with a rigorous medical study of individual cases. The author is Alberto Alliney.

On 12 April 1980, exactly thirty-three years after the first appearance, more than three thousand people who had gathered near the cave were witnesses of a solar prodigy. Many have attested to having witnessed the supernatural phenomenon, describing it in details. The event was already awaited because Our Lady had

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announced it to the seer. The phenomenon was repeated even in the following years coinciding with the anniversaries of the apparitions.

In 1937, Our Lady had informed the servant of God Luigina Sinapi of the future appearances at the "Tre Fontane" Cave. The woman entered the cave and saw the weeping Virgin with her eyes lowered; astonished she looked around and, in a corner, found the remains of a fetus, almost certainly aborted and thrown into that dark place, away from prying eyes. Luigina, after having buried those poor bones, realized that Our Lady looked at her tenderly for the gesture of love; later the Virgin said: "I will return to this place to convert a man who today fights bitterly against the Church of Christ and wants to assassinate the Holy Father (...) [a reference to the aggression that Bruno Cornacchiola had planned to do to pope Pius XII]. Go now to St. Peter's Square, there you will find a nun who will introduce you to her brother, who is a cardinal. You must bring the message to him. From this place I will inaugurate the throne of my glorification in Rome. You will have to tell the cardinal that he will soon be the new Pope".

Luigina Sinapi went in search of the woman, described by the Virgin also in the physical aspect, and found it in San Pietro, and it was the sister of Cardinal Eugenio Pacelli. The mystic woman spoke with the cardinal, who then listened with a certain detachment to the words of that simple woman, but animated by a very profound faith. Two years later, however, Eugenio Pacelli went to the papal throne with the name of Pius XII!

Perhaps because of the Marian prophecy, the new Pope had an attitude of particular availability towards the apparitions of the "Three Fountains", proving ever more convinced of their authenticity. But among the words, which the Roman seer had heard from Our Lady, there was also the announcement of the extraordinary conversion of an anti-Catholic, that is Bruno, and of her total participation in the mystical experience proposed by Mary, a fact that would consolidate the cult of the Virgin of the "Tre Fontane".

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MEDJUGORIE: A NEW FATIMA?

As "Marien-fried" means "Mary is peace", symbolizing the way to reach the peace of Christ she represented, in the same way - as the name of Fatima had represented a 'strange' indication about the possible sender of those apparitions - another recent phenomenon, very present in the media reports, has proposed a new identification: "Medju-gorje", the locality that since 1981 'hosts' the frequent appearances of the' Madonna ', in Bosnian means indeed' In the middle of the mountains '. What does 'In the mountains' mean?

We have seen that, among the elements concerning an apparition, no detail - since it is not a matter of chance encounters but of planned and studied missions - is left to chance, much less the choice of the place where the Madonna appears or appears.

So, what can this toponymic indication mean? What can there be of saving or of not saving 'in the midst of the mountains'?

To give an explanation of this we can connect in part to the parallel story represented by the "apparitions of Fatima", which constituted the paradigm for an alternative interpretation of the ecclesiastical affair at least during the second half of the twentieth century, immediately after the end of the Second World War. which in turn had risked becoming an "apocalyptic moment".

And so, if it appeared immediately to the same shepherd children of Fatima that those apparitions were strange, and that that woman could not even be the mother of Our Lord, how could it become that she became the 'almost official' icon of the Church , in a period in which - from the pacific and rational millenarianism of Pius XII it suddenly changed to a "modernist turning point" of which the Second Vatican Council represented the apex and the contestation of the whole previous tradition of Christianity, while - among others - were the revelations of the Madonna di Marienfried or of Bruno Cornacchiola, which was beginning to spread its message to Rome and after having received unequivocal signs?

It is in this design of "reaction", probably, to the announcement of the arrival of "last times" that this new mass phenomenon of the "apparitions of Medjugorje" should be interpreted that have affected so many people.

A further context of interpretation of the phenomenon of Medjugorje is represented by the "Balkan Wars" that took place in the 90s and which led to the dissolution of Yugoslavia, the last socialist country left in the heart of Europe, by the bombing of NATO, with the stirring up of ethnic-religious clashes that led the country to a subdivision into sub-nations in which, on the model of the "ethnic states", it tended to

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identify itself as the main criterion of national identity (as it was partly for the ancient people of Israel) the ethnic-religious homogeneity of a population, overcoming both the balance that had been achieved in Western Europe after the tragic period of the "racial ethnic cleansing" of the Nazi period, and the same socialist culture, that in reality like the Soviet Union had seen the cohabitation, under a single state hat, of more nationalities and religions.

So the new "Yugoslav model" proposed, radically opposed to that of Marshal Tito, represented a new negative paradigm, to the point of the birth of a neologism, "Balkanization", to indicate the disintegration of a state reality on the basis of the accentuation of elements of ethnic-religious differentiation.

This is what happened in parallel in Rwanda, an African country where, in 1994, the population divided between the Hutu ethnic group and Tutsi ethnic group had started a bloody civil war that left almost a million dead in the field. Yet even there, the "Madonna di Kibeho", in 1982, had "expected everything" twelve years in advance. In one of the apparitions, which began only a few months after those of Medjugorje, he would have said: "I have come to prepare the way for my Son".

Returning to the Balkans, this process of division and struggle is still active, and concerns some of the countries born of that process of disintegration, such as Kosovo or the Republic of Macedonia, where the common element of destabilization - in the wake of events that have given the beginning of that change - it is represented by NATO.

So, if the dissolution of Yugoslavia was interpreted as the last appendix of the process of dissolution of the former Soviet bloc in Western publicism, it is possible that the Balkan War (1995-1999) represented a further manifestation of that "strange coupling "Between political-military phenomena and 'external agents' that already appeared in the second half of the' 80s with the 'nuclear disaster' of Chernobyl, which concurred, together with other factors, the lowering of the international esteem for the Soviet Union and probably also to its political dissolution.

At this point it was a matter of eliminating the last bulwark of the communist presence at the center of Europe and inaugurating, in two years, in 2001, the new phase of international geopolitics characterized by the "unipolar wars" United States of America.

But in this, what would the 'mountains' of Medjugorje have to do with it?

Note that among the objectives of ethnic cleansing, starting from the period of Nazism, there was in particular the population of "Gypsies", nomads originating in Eastern European countries, also called 'sinti'. In Latin, for example, the word

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'absinthe' (which indicates the planet 'Nibiru' in the Bible and which in turn means 'poison' just like the one emitted by a snake) is called "absinthium", and is therefore included the allusion to the word 'sinti'. This is to say that, in the satanic phenomena, of which the linguistic and numerological spies are a revelation, the phenomenon of psychic "projection" is particularly present, with which it is attributed to an external object or reality, perceived as unwanted or indicating an actual characteristic that one wants to reject (in this case the condition of "nomadism" typical of the Sinti, comparable also to the phenomenon of "exile") an exaggeratedly negative connotation, which "betrays" the fact that, destroying that phenomenon, one would also want to destroy the characteristic or condition that is instead proper to the attacking subject.

This dynamic is very important for identifying the characteristics of the "satanic", which among its peculiarities has both envy and the almost compulsive need to deny its own nature by denying as many external realities that refer to it.

In this "final phase" - in which it will be understood how damaging the denial of the signals coming from the conclusion of the Second World War was, threats then repeated during the collapse of the Soviet Union - the phenomenon seems or could become particularly acute of dis-identification from the objects on which, for the whole period of "counter-revelation" between the end of the pontificate of Pius XII (1958) to the present day, the "counter-libido" of the superomistic and negationist type was established and has determined, in the Petrine Church itself, a situation of over-Christian fact.

The achievement of this goal - the "conquest" of the see of Peter, already prepared with the atmosphere of the Second Vatican Council which, from a doctrinal point of view, in turn opened the door to "modernism", so opposed between late nineteenth and early twentieth century, and from the media-ecclesial point of view has effectively denied the arrival of the "last times" - represents the final point of the crisis of history (in the West we could say), told and even predicted into the "Book of Revelation"and anticipated in various prophecies, including the one revealed to Pope Leo XIII in 1884.

The current Church is aware of this, so much so that the last formal pontiff, namely Benedict XVI, in the role of Cardinal Ratzinger as Prefect of the Congregation for the Doctrine of the Faith, in the Catechism of the Catholic Church published in 1992 - when he was Prefect therefore - probably written by him or co-written, he inserted a paragraph, among the last of the 'official text', which expressly provides - and this

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with an advance of at least 22 years on current events - the "apostasy" within to the Church.

The last trial of the Church

In particular, the point 675 of the "Catechism of the Catholic Church" says: "Before the coming of Christ, the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies his pilgrimage on Earth will unveil the 'mystery of iniquity' in the form of a religious imposture that offers men an apparent solution to their problems, at the price of apostasy from the truth. The highest religious imposture is that of the Anti-Christ, that is, of a pseudo-messianism in which man glorifies himself in the place of God and his Messiah come in the flesh".

This is the current phase, in which - still 'in fact' - we can glimpse the crisis that can shake the world and that, already by Pope Benedict XVI had been announced when in 2000, as cardinal prefect of the Congregation for the Doctrine of the Faith, he had confided to the priest Ingo Döllinger his fears about the risk of the establishment of a "bad Mass" and of a "bad Council".

The apparitions of Medjugorje began 'officially' on June 24, 1981, a few weeks after the attack that struck John Paul II on the anniversary of the first appearance of Fatima (May 13). And so it seemed at that point that the "canovaccio" already inaugurated with the Portuguese apparitions, made a stop in Rome, could continue elsewhere. While it was in the clamor about the conditions of the pontiff and the future of the Church, a new phenomenon began - which still lasts - which attracted the attention of the press and public opinion as well as of the ecclesiastical authorities, since the type of demonstrations directly recalled the 'precedent' constituted by Fatima.

Six boys, aged between 10 and 16, claimed to repeatedly see Our Lady: their names were Vicka, Mirijana, Marija, Ivan, Ivanka and Jakov. They claimed to regularly attend apparitions of the Virgin Mary in the town of Podbrdo, and Our Lady would present themselves to them with the title of “Queen of Peace” ('Kraljica Mira'), communicating messages and prescriptions.

On 10 April 1991 the bishops of the then Yugoslavia, gathered in Zadar, stated in a joint declaration that "on the basis of what has been investigated so far, we can not state that we are dealing with supernatural apparitions and revelations". And so at that time the Church manifested prudence and skepticism.

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Also Pope Francis June 9, 2015 expressed himself with doubt, declaring: "Where are the visionaries who tell us today the letter that Our Lady will send at 4 pm?", Alluding to the strange punctuality and daily delivery of thousands to this point of messages, from 1981 to today, which is not usual in the tradition of Marian manifestations, in which punctuality is a sign of precision (think of the appearance even in the presence of a setback registered in Guadalupe) and where the message is understandable with clarity; supernaturalism would also serve to emphasize the exceptional nature of the event and to increase the attention on the content of the messages, while the multiplication of extraordinary events, without being very clear the theological message that one imagines is in continuity in part with the previous apparitions, it may increase the doubt that we are in the presence of a phenomenon with an unclear origin.

So why should a town in the mountains be so important, beyond the fact that it is Medjugorie or another place? It is possible that even in this case the ‘sender’ is not God, and in this case the Madonna. We deduce it from the fact that "in the midst of the mountains", where it is insisted that in Medjugorie there is the salvation that is announced to a group of six (and not seven) seers, it has historically found another place of salvation, which instead had welcomed only eight people (and octagonal is the frame of the picture that houses the image of Our Lady of Marienfried, but we do not know if the original painting, destroyed by a fire, had the same type of decoration), namely the "ark of Noah".

As the biblical story contained in the "Book of Genesis" tells (in chapters 6-9), Noah was chosen by God to "build" an ark in which to preserve his family and couples of animals along with plants, to be protected to escape to the universal flood.

The story of the ark, which survived months of rains and floods, ended on Mount Ararat, which is in present-day Turkey, where the boat (about 137 meters long, one more than 20 meters wide and 15 meters high), the interior rooms were separated every six meters) would run aground, allowing its population to survive and - once the waters of the Earth returned - to repopulate the planet. This story, which is recently referred to as a true "myth" and its historicity is denied, is a true piece of the history of salvation.

Therefore, it is reasonable to think that the devil, who instead would not have wanted that salvation instead desired by God, indicates Medjugorje and its visions rather than allowing some kind of construction of the ark that can escape a new flood.

And that this message is in continuity with Fatima, who represented in the course of the twentieth century the paradigm of manipulation by various cultural circles,

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indirectly confirmed, in part, a pontiff who was the continuator and ultimator of the Second Vatican Council and who had in his own logo is six stylized mountains, namely Paul VI, who inserted or endorsed not very critically or convincingly, in a papal document dated May 13, 1967, on the fiftieth anniversary of the first apparition of Fatima, the apostolic exhortation "Signum magnum" ('A great sign'), a positive reference to the event of Fatima, described as a normal and approved Marian manifestation. 'Sign' was the reference that Mary had given of herself to Marienfried for the recognition of the children of God.

In "Signum magnum" it is said: "Taking the occasion of the religious ceremonies that take place in these days in Fatima, Portugal, in honor of the Virgin Mother of God, where she is venerated by numerous crowds of faithful for her maternal heart and compassionate, We wish to once again draw the attention of all the sons of the Church to the inseparable existing link between the spiritual motherhood of Mary (...) and the duties of men redeemed towards her, as mother of the Church".

And so it is clear that there is a 'double canvas' within the Church with respect to those events, in which at the beginning of the twentieth century, in 1917, during the First World War, extraordinary events of supernatural nature and political crises they have shaken the world, changing a structure that is in its secular or even millennial way.

Throughout the twentieth century, as we have seen, the Marian affair has partly intertwined with human history, not denying the help of heaven in the most difficult situations and also trying to indicate a road - for its part that is mediatrix - for a possibility of exiting problems sometimes perceived as unsolvable.

The fact remains that Our Lady is distinct from the will of God, and in some ways - as we saw in the analysis of Marienfried's message - she would have 'replaced' her son in mediation with us, perhaps preparing the ground for a 'change of role' of Christ in the history of salvation. Even this change, completely unprecedented and underlined even with the change of the status of the divine Trinity announced to Marienfried, would actually lead to the realization that we are actually in the last phase of the salvation announced in the Catechism of the Catholic Church in 1992.

Note that Medjugorje is part of the diocese of Mostar, and Our Lady at Marienfried had spoken of the opposition between her (the 'sign of the living God') and 'the Star'. It is therefore probable - given that then the situation in Yugoslavia was further 'regularized' by NATO with carpet bombing, unrest and mass massacres - which indeed also in this case was a major influence on the part of the 'Star' (and of his terrestrial troops evidently).

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Therefore, given that Yugoslavia was by no means a political-military problem for neighboring countries, it is likely that the United States wanted to further 'normalize' the situation in the ex-Soviet area.

This is to explain what kind of links there may be between military apparatuses (specific), type of religious reading, cultural circles and perhaps, also in this case, 'external interventions', already attested to Chernobyl, and which are also the basis of movements nazi-fascists since their birth (think that the Nazi flag contains in itself the stylization of a flying saucer, the "wheels").

Giuseppe Dibello – released on December 2018

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SOME IMAGES

The "Miraculous Medal" of Sister Catherine Labouré (France)

The "Madonna del Miracolo" as she appeared to Alphonse Marie Ratisbonne;
the painting is kept in the place of the apparition
at the Church of Sant'Andrea delle Fratte in Rome

Our Lady of La Salette (France)

The Sanctuary of Fatima, Portugal

The Lady of Marienfried (Germany)

The Lady of Soufanieh (Syria)

The Lady of Kazan (Russia)

The Lady of Guadalupe (Mexico)

The Cave of the apparition of the "Tre Fontane" in Rome

Statua della Vergine delle Tre Fontane